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# THE MISSIONARY HERALD.

VOL. XC. — SEPTEMBER, 1894. — No. IX.

WHEN the following statement of receipts for the month of July and the eleven months of our fiscal year shall reach our readers, there will be but a few days at the most left before the books close for the year. Church treasurers and others should remit at once all funds which ought to be included in this year's report.

	July, 1893.	July, 1894.
Regular donations . . . . .	\$35,032.81	\$24,479.19
Donations for special objects, aside from the debt . . . . .	3,464.51	4,658.62
Legacies . . . . .	11,086.22	22,311.76
Total . . . . .	\$49,583.54	\$51,449.57

The donations in July for the debt, not included in the above, amounted to \$406.67.

	Eleven months last year.	Eleven months this year.
Regular donations . . . . .	\$363,889.23	\$346,093.91*
Donations for special objects . . . . .	62,535.10	50,951.21
Legacies . . . . .	124,492.24	160,456.48
Total . . . . .	\$550,916.57	\$557,501.60

\*Not including special contributions of \$36,361.11 for the debt of September 1, 1893.

Decrease in regular donations, \$17,795.32; in special donations, \$11,583.89; increase in legacies, \$35,964.24; net gain, eleven months, to August 1, \$6,585.03.

Debt of September 1, 1893 . . . . .	\$88,318.73
Received in eleven months, to August 1 . . . . .	36,361.11

Balance of the debt of last year, unpaid August 1 . . . . . \$51,957.62

The whole story of our financial condition is told in a few sentences. We are heavily burdened and our work is sadly crippled. There is a dangerous decrease in donations from the churches and individuals. There is an unexpected increase in our receipts from legacies. There remains of the debt with which we began the year over fifty thousand dollars. We trust the closing days of our year may witness generous gifts for the relief of the work and the loyal, distressed workers.

ATTENTION is called to the notice, upon the fourth page of the cover, of the Annual Meeting of the Board, which is to begin at Madison, Wisconsin, on Wednesday, October 10. Further information as to railroad rates and other matters will be given in our next number and in the religious press.

A BRIEF note received from Mr. Walkup, dated Butaritari, June 1, reports that he had visited in the *Hiram Bingham* a large number of islands in the Gilbert group. Three weeks were spent at Nonouti where good work is going on. The outlook at Tapiteua is encouraging, but at Apemama evil counsels seem to be prevailing.

LETTERS received from our missionaries in China and Japan make but the slightest allusions to the prospect of war between the two empires, but the Japanese papers are filled with reports of what is going on. Telegrams in the daily press give much later news, of course, than those contained in these papers. The spirit manifested in Japan is exceedingly warlike. It seems to be the universal conviction that Korea must be kept as an independent state, to serve as a "buffer" against the encroachments of China and Russia. It is claimed that the present government of Korea is the most corrupt of any in the world, and that Japan must reform and maintain that kingdom, but not absorb it. The Japanese seem to have no doubt whatever as to their ability to do what they set out to do. One of the vernacular papers, taking it for granted that victory will perch on the Japanese banners, proceeds to discuss the question as to the indemnity to be demanded of China after she is beaten, and the use to be made of the indemnity, which it insists must be paid in gold. It is believed by many that the government is not at all loath to enter into foreign war with the view of diverting the thoughts of the people from internal dissensions and uniting all parties in a patriotic movement for the defence of the empire. No anxiety need be felt for the personal safety of our missionaries either in China or Japan, but the war which seems inevitable will doubtless divert attention from the great ends for which our missionaries are laboring. But the King of kings is on the throne.

Nor until the first day of August had passed were the occupants of the Missionary Rooms at Boston aware that on that day Mr. Langdon S. Ward completed forty years of service in connection with the treasury department of the American Board, twenty-nine of these years as the head of the department. It has been a service as able and faithful as it has been prolonged. No one unconnected with the office can have any adequate conception of the innumerable details and responsibilities connected with the treasurership of a missionary organization whose receipts and disbursements during these forty years have amounted to over twenty million dollars, with operations extending to so many parts of the world. The exacting labors of his office have seldom, in the judgment of the treasurer, permitted his absence from his post for more than a day or two at a time, and this very infrequently. He will be much surprised to find this notice of himself in our magazine, but it is fitting that there should be in these pages some recognition of his invaluable services, of the wisdom and ability with which he has managed his department, and of his full devotion to all the interests of the great missionary work. Two weeks after Mr. Ward came to the Missionary Rooms, Mr. Calvin N. Chapin entered upon his duties as secretaries' clerk under Dr. Anderson and Mr. Treat, and now for twoscore years he has with rare patience and fidelity attended to the details of his office, winning the confidence and cordial esteem of all with whom his duties have brought him in contact. Such prolonged and faithful services deserve grateful recognition.

THROUGH the kindness of two good friends of missions we have been enabled to send to the libraries of all our mission colleges and, to some extent, to native pastors and teachers who can read English, copies of the *People's Dictionary of the Bible* and of Professor Stearns' *Present Day Theology*. Such gifts of standard and valuable works are highly appreciated.

ALL hail to the new republic of Hawaii! Through the extraordinary perils of the past two years the nation has, in the good providence of God, been brought safely to take a place among the republics of the world. The position she now occupies is not without its difficulties, but we believe that better days are before her, and with all heartiness we return her greeting: Aloha Hawaii!

WE are glad to report that at Sivas, Turkey, the epidemic of cholera has greatly decreased and that the quarantine at that city is removed. Mrs. Perry writes that there have been thousands of cases of choleraic type, but so far as can be judged only 1,500 or 2,000 deaths. *Officially*, no one has died of cholera, but of "consumption"! The people have been made most thoughtful and have responded to the kindness shown them by the missionaries. A daily prayer-meeting among the Armenian women has had a regular attendance of from 300 to 400. We are sorry to add that, according to statements received from Messrs. Farnsworth and Fowle, the epidemic is raging in Cesarea. Since the fifteenth of June great numbers have died, the schools have all been closed, and every precaution taken. The deaths at one time numbered 175 daily. Of the Protestant community some six or eight have died, including the senior deacon of the church. Dr. Dodd has been indefatigable in his labors, which have been greatly prized. Neither at Sivas nor at Cesarea has the disease attacked any of the missionary circle. At present the disease seems to be moving eastward, but it is hoped that the quarantine on the Euphrates River will stop its further progress.

LETTERS from Constantinople report that though the earthquake of July 9 was the most serious one in that region within the century, and was the occasion of much loss of life and property, yet our mission circle and most of those connected with them suffered no serious harm. Mrs. Peet and her son had a narrow escape from being crushed by a falling wall. The walls of the Bible House and of the Girls' College at Scutari were cracked, while Robert College escaped entirely. The most serious damage was in the precinct known as Gedik Pasha, where the house of the missionary ladies shows cracks some of them one half an inch wide. The house is still habitable, but its power to resist earthquakes has been much diminished. At the moment of the shock Mr. Dwight and two of the professors of Robert College were seeking to solve some archæological questions in an ancient prison under the city walls, which point they had reached by crawling upon hands and knees through a tunnel about twenty feet long. Deliverance from the great peril they were in was, for a time, wholly unexpected. The safety of our missionary circles in Turkey during these serious visitations of cholera and earthquake calls for devout gratitude to God.

THE Bishop of Lahore, in Northern India, reports that of the eighteen native clergymen in his diocese no fewer than eight are converts from Mohammedanism. The Moslem population is compelled to pay attention to Christianity, by the discussions which are going on among them. The bishop speaks of India as the region in which the conflict with Mohammedanism must take place. There the church asks no favors, but it has, what it cannot have in Persia and other lands, a fair field.



“THE only high school for boys under evangelical auspices in the district of Constantinople and Bithynia, the Bardezag High School, surely merits the cordial sympathy and support of American Christians.” These are the words of Rev. Dr. J. K. Greene, of Constantinople, writing after the commencement exercises in this school, held June 26. This important high school has just closed its most prosperous year. Of 121 pupils 93 were boarders. Of the whole number 72 were Gregorians and 49 Protestants, coming from 25 different cities and towns, from Constantinople on the west to Van on the east. The total income of the school for the year was \$6,160, all but \$1,320 of which came from tuitions and the sale of goods manufactured in the self-help department. The self-help department constitutes a very important industry in connection with this school, as it enables many poor boys to receive a Christian education. The school is suffering for suitable buildings. Its present quarters are in an unwholesome part of the city and in the worst possible condition for use. The building is rented at a high price and is the only available property in the whole city. An urgent appeal, which we are glad to voice in the *Missionary Herald*, asks assistance in the erection of a new building. The Alumni Association of the school has already started a generous fund. Friends in England have contributed already about \$500. The people themselves expect to do generously by the school. The Board is willing but unable to make an appropriation for this important purpose. We therefore send out this appeal to the friends of missions, in the hope that it will move some persons who, over and above their usual gifts for foreign missions, will furnish the \$3,000 needed in connection with the other resources named, to provide a suitable building. May we not expect a prompt response, from many sources, to this appeal, and thereby send good cheer to our toiling brethren in Turkey? The school is under the care of our esteemed missionary, Rev. Robert Chambers, who is well known to many of our churches.

THE correspondence between the Hindu monk, Vivekananda, and the Rev. R. A. Hume, which appeared first in the *Detroit Free Press*, and was issued in leaflet form by the Board, has been quite widely reprinted in Indian newspapers, secular and religious, and non-Christian as well as Christian. The common criticism on Vivekananda's utterances is that Hindus know nothing of the kind of Hinduism which he represented as orthodox Hinduism; and that he was most unfair in his description of missionaries. Some blame him for going out of his way to attack missionaries at all. A prominent missionary who knows about him wrote: “After leaving college Vivekananda gained some distinction or notoriety on the boards of one of our Calcutta theatres. Afterwards he was a missionary of the Brahmo Somaj, and as such traveled about the country at their expense. Finding him unsatisfactory in the matter of doctrine, the connection ceased. The friction, I am told, arose in regard to his faith in God. He is reported to have said that he believed in ghosts, for there were undoubtedly those who saw ghosts—but who ever saw God? I do not believe that he could have been a year in the Himalayas. The unwise actions of a missionary with whom Vivekananda came in contact had their influence in embittering him against Christianity and Christian missionaries and in making a Hindu ascetic of him.”



THE *Morning Star* sailed from Honolulu July 18, carrying with her the reinforcements so much needed for Micronesia. At this time of writing she is probably among the Southern Gilberts, from which group she will go to Kusaie and Ruk, returning by way of the Western Carolines for her tours through the Marshall and Gilbert groups. It is hoped that she will be able to give twenty-five days to the Mortlock work inasmuch as, on account of the loss of the *Robert W. Logan*, this group has been sadly neglected within the past year. It is not expected that she will reach Honolulu again before the early part of May. May the Lord keep her and her precious freight !

THE last surviving member of the goodly company which in 1852 commenced missionary work in Micronesia has now been called from earth. Mrs. Louisa (Lewis) Gulick, wife of Rev. Luther H. Gulick, M.D., who died in 1891, was called to the heavenly home on the fourteenth of June last. Mrs. Gulick was born in New York city, November 10, 1830, and after her marriage, October 29, 1851, she went with her husband, Mr. and Mrs. Snow, and Mr. and Mrs. Sturges, from Honolulu in the brig *Caroline* to plant the banner of the Cross upon the island of Ponape where naked heathenism prevailed. It was a brave undertaking, the peril and uncertainties of which might have quenched the ardor of less consecrated souls. After eight years of service on Ponape and Ebon, Mr. and Mrs. Gulick labored in connection with the Evangelical Association at the Hawaiian Islands. God's singular providence called them to labor for a time in Spain, then in Italy, and afterward for thirteen years in connection with the work of the American Bible Society in Japan and China. In his abundant labors Dr. Gulick found an able and faithful coadjutor in his devoted wife. After his death she returned to Japan, where two of her children are laboring as missionaries, making her home with her daughter, Mrs. Cyrus A. Clark, at Miyazaki, on the island of Kiushiu. It was a great delight to her that so near the close of her life she could still engage in the missionary work to which she had given her life and her children. She was a devoted mother and a most self-forgetful and self-sacrificing missionary. The one source of sorrow at the thought of passing from earth was the multitudes of those yet unreached for whom she had hoped to work many years. It was while on her way with her children to seek medical help at Kōbe that she suddenly fell asleep in Jesus. She was buried in the mission cemetery at Kōbe where her husband's parents, the veteran "Father and Mother Gulick," of the Sandwich Islands Mission, were buried, and where the dust of other of her kindred rests. There are few who have labored in so many islands and continents of the world, and few who have left a better record of devoted service.

WE are glad to report tidings of much religious interest among the students of Jaffna College, Ceylon. Mrs. Hitchcock writes she has never seen such a manifest desire to know the truth. On a recent Sunday about seventy were present in Dr. Howland's inquiry class, and five of Mrs. Hitchcock's students seemed to be seeking the true way. Even those students who claim that one religion is as good as another are, nevertheless, much affected by the Christian atmosphere which they are breathing and which is so different from that they find in their heathen homes.

THE accounts of the recent religious awakening in our North China Mission have already had a place in the *Missionary Herald* and created widespread interest. The following brief note from a recent letter illustrates significantly the likeness of human experiences in heathen and Christian lands, and also the similarity in spiritual results under the power of a great revival: "When the spirit of confession was upon the church it was a matter of astonishment to the missionaries to listen to the revelation of so many secret reserves standing in the way of a life of full consecration to the Divine Will, even among our mature Christians. The entire church has now, as it would seem, fixed its purpose on being 'Holiness to the Lord.' This we dare to believe is not a temporary enthusiasm, but an enthusiasm begotten of the Spirit of the Lord. This work is being built upon long years of careful instruction in the Word of God, in the college, the theological seminary, and the church. The Divine Interpreter has now come to reveal to many hearts the hidden spiritual meaning of truths which had been long understood in the letter. We can only praise the Lord and commit the future to his keeping."

As will be seen by the letter of Mr. Nelson, on another page, there are two plagues prevailing at Canton, one physical and the other moral. Contrary to previous information, it seems that at the middle of June the deaths from the "Black Plague" were as numerous as ever, while the madness of the mob was apparently on the increase. It is one of the strange features of the case that the self-sacrificing labors of the missionaries in behalf of the plague-smitten people should call forth such bitter antagonism. It doubtless springs from ignorance and fear, but it is astonishing that, even in the midst of their terror on account of the ravages of the disease, the people are not able to discern the benevolent purpose of those who are trying to save the sick. At the time Mr. Nelson wrote, no foreigners in Canton had been seized with the plague, but the excitement among the people was hindering the work greatly. The blindness and cruelty of the Chinese in this exigency reveal most clearly their need of Christian instruction and help.

MISSIONARIES of every name in North China will feel severely the death of Dr. Roberts, of the London Missionary Society Hospital at Tientsin, which occurred on June 7. Of him Mr. Stanley writes: "A man of positive character, of warm heart, of good judgment, of great fidelity in the minute details of his work, of earnest and strong faith, his death is to us all and to the work at this place a stunning blow. We sorrow most deeply, but are grateful for such a life among us, for the work he did and for his influence for good." Dr. Roberts was but thirty-one years of age, and the cause of his death was in all probability overwork and exhaustion, on account of the small number of helpers.

It is pleasant to report the generous conduct of Captain Brock, of the schooner *Caleb Curtis* of San Francisco, to our missionaries on Ruk in Micronesia. The bearing of the captain and crew was a decided contrast to that of many who sail in the South Seas. For what might be termed a merely nominal price the captain took to the Mortlock Islands from Ruk some teachers and their supplies, and the presence of the vessel proved a genuine help to the work.

A FAITHFUL missionary who for eleven years has been laid aside from his loved work in China has, after years of physical weakness, been taken to the heavenly rest. Rev. Lyman Dwight Chapin, born September 18, 1836, who, after graduation at Amherst College in 1858, and from Union Theological Seminary in 1861, joined the North China Mission, laboring at Tientsin and Tung-cho until 1883, died at Los Angeles, Cal., June 29. While in active service he was most efficient and devoted, and during the years of physical feebleness his missionary zeal knew no abatement. His soul was filled with joy, notwithstanding his acute bodily sufferings, when his eldest daughter left home to take up the work of her parents in China. Spared in life longer than he or his friends anticipated, he seemed to live for the past few months simply to praise God for the tidings of the recent religious awakening in China. This was his theme day and night, and his prayers have been abundant for the continuation of the gracious outpouring of the Spirit. He triumphed in the grace of God, and glorified him even to the end. Who can tell how much of this blessed work in North China is due to the intercessions of this godly man? God be praised for such a life and for such a translation to the life beyond!

As showing the great burden under which many of our missionaries are laboring during these times of retrenchment, we quote a few words from a recent letter received from Mr. Perkins, of the Madura Mission: "If it had not been for extra donations sent out now and then, I would not have been able to gather in the people who have joined us during the past few years, and I should have sunk under the burden. When I make the statement that I have thirty preachers to care for the Christian nurture of 3,600 adherents in 116 villages, you can readily see that there are heavy burdens and some heartaches to the missionary. This work cannot be carried on with the appropriations now given by the Board, and unless some help is given the work will be blocked and the missionary killed off." Mr. Perkins classes cholera, which has ravaged his field this year, and reduced appropriations, as the coördinate, discouraging elements that sap the strength and energy of the laborer.

A FEARFUL epidemic of cholera has been prevailing throughout the Satara district of our Marathi Mission, and we have before us a four-page "Tract for the Times" in the Marathi language, issued by Rev. H. J. Bruce, giving plain directions for the treatment of the disease, adapted to the people in the towns and villages. To these directions are appended some earnest words as to the way of salvation and preparation for death. We learn that the issuing of this tract has stirred up the whole community of Satara, and the people are begging for copies, both for their own use and to send to their friends. The impression it makes is very favorable.

MANY Indian missions are adopting the custom of having a large annual gathering of Christians to make thank-offerings for church and other Christian work. Usually this is held just at harvest time, when the Christians can easily bring some of the products of their fields. This has been a practice in our Marathi Mission for many years and has been one of the most profitable spiritual exercises of the year. A joyful and generous thank-offering for foreign missions at harvest time this month or next from every Christian farmer whose



church coöperates with the American Board, and a thank-offering from everyone who has had a helpful summer vacation, would be enough to mark an advance in our mission work, would encourage the hearts of many workers, and would bring a blessing to the heart of every giver.

THERE are numberless signs that a great religious movement is actually progressing throughout India. We do not now refer specially to the revivals reported among the Methodist missions in Northern India, though they are of marked interest and are indicative of a genuine work of grace in one section of the empire. But among the Hindus themselves, from the Himalayas to the Cape, there is constant discussion of religious themes and a consequent unsettling of the old faiths and a reaching out after something purer and more reasonable. A good deal is said among them about the "expiring sanctity of the Ganges," and the conviction that certain prophecies as to the loss by this river of its former power are about to be fulfilled has become so widespread as to awaken the attention of the secular press. A letter just received from Mr. Abbott, of Bombay, refers to the present unsettlement of faith among the Hindus and to the bearing of the present attitude of the people upon the missionary work, in which he says: "I am impressed with the religious unrest of the people at the present time. Almost every issue of the many vernacular papers that I see has some reference to religious questions. Some lectures lately by a Professor Ginsiwala have excited a great deal of comment. He takes the ground that the Vedas are of human origin and did not issue from the mouth of Brahma. This *higher criticism* is not relished by the strictly orthodox, and some of the papers have given him a broadside of abuse. Others, however, of the papers, representing the new generation, take his side with more or less warmth. Abuse of Christianity, missionaries, and everything Christian is still to be found in the papers, but on the other hand some seem to go out of their way to make appreciative remarks. The chief point of interest to me is that instead of the studied silence of the past toward religious questions there is now frequent reference made to them, and as the vernacular papers are mostly in the hands of the liberal wing of the Hindus, the Hindu youth are being led more and more away from Hinduism. What this unrest will end in must depend greatly on the time and manner in which we bring before them the knowledge of the truth as it is in Christ, and yet at the same time it looks as though the battle was being fought for us. This constant discussion amongst themselves for and against Hinduism, with more or less of a friendly attitude toward Christianity on the part of many, looks to me like a battle in which our small body of Christians are like mere spectators; but the victory will be for Christ and His Kingdom."

LET no one imagine that the educational work in missions has in view chiefly the intellectual training of youth. As an evangelical agency it is most efficient. In speaking of the schools in the Madura Mission, Miss Mary Perkins says: "Children are brought to our schools ignorant, unkempt, and without religious training. In a surprisingly short time they are transformed, becoming attractive, sweet girls, obedient and faithful in duty. Within the past two years from our two station boarding schools more than twenty children have united with the church through the efforts of the Christian Endeavor Society."

THE engraving below is from a photograph of the students of the High School at Smyrna, Turkey, who in a recent contest competed for and won the silver cup offered by the Smyrna School Athletic Association. Eight or ten of the largest schools and colleges in Smyrna entered into the competition, and the day of contest was a gala day in Smyrna, some five or six thousand persons, including the Governor-General of the vilayet, being present. The decided victory of the lads in our mission school gave the best possible advertisement to the institution, among those who have heretofore regarded it either with indifference or suspicion. Mr. MacLachlan is able to follow this story with an account of a much more glorious victory which has come to the school since the athletic contest. Without any special direct effort other than the faithful presentation of



gospel truths in the daily morning Bible lessons, a work of grace began among the boys, which still continues. Some of the brightest lads have given themselves to Christ, and a general spirit of earnestness and inquiry pervades the whole school. This movement is almost entirely among the boys belonging to the old Greek and Armenian churches, and gives promise of most blessed results. Since this religious interest began, special meetings have been held every Friday afternoon, after the lessons are over, and large numbers of the students come voluntarily to the meetings. In all respects the school is now in a most prosperous condition, there being over 100 in daily attendance. Mr. MacLachlan, who appears in the photo-engraving above in connection with his pupils, writes with great hopefulness: "We cease not to pray that this present earnestness may continue until many more are brought into living union with Christ." These are new days for Smyrna.

## THE EXIGENCY IN INDIA: A SPECIAL CALL.

LETTERS received at these Rooms from members of the Marathi and Madura Missions reveal a condition of affairs to which it seems but just to call the attention of the friends of missions. The reductions that have been made in the estimates for the work the current year are found to be such as to seriously impair the efficiency of missionary effort. Mr. Abbot, under date of July 6, writes from Bombay: "As I have written before, I simply could not dismiss my preachers and teachers to bring down the expense to the amount of the reduced appropriations. Such reduction is too disastrous, and I cannot do it even if it takes all the savings of my life. I am going on keeping the work just where it was, trusting that God will send me the money either through you or someone else. I think I shall need at least 1,000 rupees (\$275) to clear myself. I do not mention this in order that my needs should be exceptionally treated. All our missions are in the same boat and need relief."

Mr. Harding writes from Rahuri: "There are several villages in this and in the Wadale district where preachers and teachers are earnestly called for. We have suitable men for these places, but we have no money for such enlargement." A suitable man could be obtained in any one of these villages for \$45 a year.

Mr. Perkins, of the Madura Mission, reports village communities numbering 40, 50, 60, and 150, all of whom are ready to place themselves under religious instruction and begging for Christian teachers. He says: "What do the churches in America want? They send us out to assist in bringing the heathen to Christ. Well, here they are!" Mr. Jones, in charge of the Theological Training School for the entire Madura Mission, writes of the necessity of more funds for the support of pupils in his school. He has twenty-two promising young men in attendance and has means to support only a part of them. He begs for at least \$500 more.

The above extracts will show that the condition we have long prayed for has come in India. A spiritual awakening has begun; entire communities are turning to the gospel, begging for Christian instruction. The missionaries find it impossible to turn a deaf ear to their entreaties, and some of them are involving themselves in debt rather than turn away these seekers after the truth. The sum of at least \$2,000 for each mission is imperatively needed at once to supply in some measure these pressing calls. We would gladly divide this amount into shares of \$25 each for investment by our Sunday-schools, societies of Christian Endeavor, and individuals who, in addition to their regular contributions, will be glad to aid in meeting this exigency. Let checks for this object be sent at once to Langdon S. Ward, Esq.

## A CHAPTER OF MISSION HISTORY IN TURKEY.

BY REV. H. O. DWIGHT, OF CONSTANTINOPLE.

THE providential preparation for the opening of the mission of the American Board at Constantinople sixty years ago was sufficiently remarkable to warrant recalling the story. In the year 1825 a tract by the Rev. Jonas King on the



necessity of studying the Scriptures was published in Syria. It was translated into Armenian by Bishop Dionysius at Beirût and sent in manuscript to an influential Armenian at Constantinople. Its convincing words produced an extraordinary effect upon all who read them. Minds largely ignorant of the Bible and its teachings were aroused at once, to see the lacks of the Armenian Church in the matter of Bible knowledge. A school, having for its principal object the education of the clergy, was established at the Armenian Patriarchate at Constantinople, under charge of the eminent teacher Peshtimiljian. A rule limiting ordinations for the priesthood in Constantinople to graduates of this school was adopted, indicating slightly the ignorance which had been prevalent up to that time among the ordinary priesthood. Peshtimiljian, the head master of the new school, was a learned man for his day and was also firm in his conviction that the Bible is the sole standard of Christian life and doctrine.

Thus it was that when five or six years later the missionaries of the Board went to reside at Constantinople, there to urge upon the people individual examination of the Bible, their access

to Armenians was easy. They found a strong group in the Armenian Church who were already exercised with this question, although it was pathetically evident that they had no idea that any other branch of the Christian Church was equally interested in the gospel of Jesus Christ. It is noteworthy that all the first converts under the labors of the missionaries at Constantinople and many of the later ones received their first impulse toward evangelical Christianity from the school of Peshtimiljian, and that, perhaps, before a missionary had reached Constantinople.

An impressive ceremony in the Armenian Patriarchal Church in Constantinople, held in September, 1833, was part of the fruits of this remarkable movement. It was the first ordination of Armenian priests under the new rule. Fifteen young men, who had completed their studies in the school, were then



Born 1787. REV. KEVORK ARDZROUNI. Died 1894.

solemnly set apart for the priest's office, and the missionaries were specially invited to be present at the ceremony. One of the men ordained on that day, the Rev. Kevork Ardzrouni, had been brought into such relations to the missionaries that after his ordination Dr. Goodell and Dr. Dwight could call upon him in his cell of retirement. As they were leaving, Der<sup>1</sup> Kevork asked an interest in their prayers. It surely was not without significance in the after life of this priest that there, at the threshold of his church service, he received the benediction of that holy servant of God, Rev. William Goodell, who solemnly invoked upon him the descent of the Holy Spirit as they stood together in the cloisters of the Armenian Patriarchate.

Der Kevork's name appears repeatedly in all the early records of the mission at Constantinople. His early history was inseparably linked with the history of the founding of the mission. He himself, full of years and of good works, died at Constantinople in January of the present year, at the age of one hundred and seven. From the first Der Kevork was prominent among the fifteen priests, ordained on that great day in 1833, as a man of learning and of piety. During five or six years after his ordination he was one of the principal teachers in a great Armenian school in Hasskeuy, the religious influence of which he at least helped to make as pure and as strong as that of the mission school. He also spent much time at that early day in visiting from house to house among the people, reading the Scriptures, and exhorting the people to obey the gospel message. Wherever he was there was a quiet but powerful influence for the spread of evangelical ideas.

Then came the reaction against the evangelicals. The more ignorant and bigoted of the clergy looked with terror upon the influx of light among the common people. It seemed to promise only harm to ecclesiastics who had not, and cared not to have, spiritual understanding of the priestly duty. The reactionary party gained the control of the church, they secured the imprisonment and banishment of the evangelical leaders in the Armenian Church, and the excommunication and cruel persecution of all among the laity who persisted in claiming the right to read the Bible and to judge by it of the value of the usages of the ancient church. Der Kevork was one of the pious priests imprisoned in 1839 and banished to a remote part of Asia Minor. The whole hope of reform in the Armenian Church seemed to be destroyed. The Sultan made a proclamation against the Protestants as enemies of the peace of the empire; the ecclesiastics, citing the fact that Dr. Hamlin did not make the sign of the cross or fast, officially asked for his expulsion from Bebek; the American Episcopal missionary added fuel to the flame by translating into Armenian, for the edification of the reactionary party among the clergy, passages from the *Missionary Herald*, which he claimed showed a purpose to break up the church, and in print and in speech he denounced the missionaries of the Board as infidels and "radicals." All these circumstances had their influence upon the mind of Der Kevork, and by the time this terrible persecution had led in 1846 to the organization of a separate evangelical church at Constantinople, Der Kevork had decided to make his peace with his own church and to break off relations with the missionaries. In doing this he did violence to his conscience. But his hope that still he might

<sup>1</sup> Der (lord), the Armenian title given to priests.

be able to aid in reforming his church from within offers sufficient justification for charity toward this pious priest.

It was long before Der Kevork ventured to renew intimate relations with the missionaries and the evangelical Armenians. I can remember, forty years ago, being taken by my father to see Der Kevork in his home in Hasskeuy. There was evident constraint in their conversation, but the old affection of twenty years before still existed. And when the old man — for his beard even then was white as snow — laid his hand on my head and said, "God bless you, my son, and make you a good man!" it was like a blessing from a man of God.

As the conscience of the venerable priest more and more resumed its sway over his life he became more and more earnest in teaching evangelical truth. His great age made it necessary some time ago for him to commit the principal part of his parish duties to an assistant, happily a kindred spirit. But his influence in the Armenian Church, especially during the last fifteen years, has been thoroughly and penetratingly the influence of a simple and pure-minded gospel Christian. He had a standing order in the Bible House for all new religious publications, and to the day of his death he loved to talk with missionaries and pastors of the evangelical church upon the things of the kingdom. His last sermon was preached at Easter, 1892, when he was carried in a chair to the church which he had served for more than half a century. There, supported by loving arms, he preached a most powerful discourse upon the duty of Bible study and of conformity of life thereto in pure and spiritual piety and devotion to Christ.

The public life of this aged priest of the Gregorian Armenian Church has corresponded with the whole period of the existence of the American Board's mission among the Armenians. His spiritual life was largely determined by the influence of the fathers of that mission, and the outcome of his work has been essentially on the same lines as the work of the mission. It is, then, a suggestive token of the great change which God has already effected in the Armenian Church that Protestants and Armenians joined in mourning his loss, and that both honor in him the same traits of character: a hearty love for the simple gospel and a life conformed to the life of Jesus Christ.

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## A COURSE OF LECTURES IN JAPAN.

BY REV. M. L. GORDON, D.D., OF KYŌTO.

THE students in the theological department of the Doshisha at Kyōto, Japan, have just been the favored listeners to a short course of practical lectures on preaching and pastoral work by several experienced Japanese pastors. These lectures were most warmly received and must have added very materially to their preparation for future work.

The first lecture was by Rev. T. Harada, of Tōkyō, a brother well and favorably known to many American Christians. His subject, "The Pastor in his Study," was treated in a scholarly manner, the only unpleasant thought arising in connection with the lecture being that of the poverty of our students, which so greatly limits their ability to carry out the lecturer's suggestions.



The second lecture was by the Rev. T. Osada, the much-beloved pastor of the Tamon church at Kōbe. The burden of the first part of it was that pastors should consult with the church at every step, instead of seeking to force their own ideas upon it. It was very strange to hear a Japanese pastor giving so high a place in church work to women and children. "Consult freely with the women of the church." "Make them your allies." "You cannot succeed without them." "Consult with the children. They are the future church members." "Encourage infant baptism." "Make much of the children's prayer-meeting." An analysis recently made by the lecturer of one hundred conversions showed that the largest number of converts is made through the personal love and kindness of Christians; the next largest through Christian home influence; the third through Christian hymns. "Be above all things *men of love*."

The remaining five lectures were by the Rev. S. T. Miyagawa, the able pastor of the large and influential First Church of Osaka. The subjects were "The Preacher," "Preaching," "The Pastor," "Pastoral Work," and "The Evangelist and Evangelistic Work." The treatment of these subjects showed wide reading, varied experience, devout study of the Scriptures, and great soundness of doctrine. A few thoughts presented will be of interest: "The first requisite of the preacher," said the lecturer, "is spiritual power; nothing can take the place of this. This power is to be acquired (1) through a firm grasp of vital Christian truths: 'God is our Father'; 'we are, through Christ, God's beloved children'; 'we are redeemed by the sufferings of Christ in Gethsemane and on Calvary.' (2) By prayer." In speaking of the necessity and power of prayer—prayer for individuals—the lecturer spoke feelingly of the fact that though for the last two or three years of his life the lamented Paul Sawayama spent the greater part of the time in the hospital and could preach very little, his church continued to flourish. The secret of this came out after his death, when under his deathbed was found a list of his church members, which he had used in his prayers for them, a list soiled by his tears and daily use. In speaking of methods of persuading men he said the preacher should use (1) spiritual means; (2) he should appeal to the sense of responsibility; (3) he should seek to make every man feel that he had a divine mission.

In his last lecture he told how, soon after he entered the ministry, a woman came to him burdened with sin and asking what she must do to be saved. He had no reply for her, and that fact threw him back on his own experience, led to a prolonged searching of his own heart, and the assured conviction of God as the Father of all; Christ as the divine Saviour of all; the Holy Spirit as the Sanctifier of all. This conviction awakened within him an as yet unrealized sense of the necessity of salvation and gave him a new love for the souls of men. A thorough conviction of the truths just spoken of he held to be necessary to successful evangelistic work.

We are very grateful not only that we can have such lectures in our Doshisha but that there are such pastors over the Kumi-ai churches.

## A LETTER FROM TURKEY TO A BUSINESS FRIEND IN AMERICA.

BY E. W. BLATCHFORD, ESQ.

[Mr. Blatchford, of Chicago, Vice-President of the American Board, during his recent visit in the Orient was moved while at Smyrna to write a letter, which we are permitted to reproduce here as giving the impressions and views of one who has carefully inspected a portion of the mission field, and who writes with a full heart of what he has seen. — EDITOR.]

SMYRNA, June 20, 1894.

*My Dear Brother,*—I have recently spent a little time in the Turkish empire, visiting a few mission stations of our American Board, and knowing the community of interest we have in this grand work I am prompted to write to you. It strongly impresses itself on me, and with mingled feelings of satisfaction and pain—satisfaction with the work already accomplished, with large opportunities opening on every hand and able workers on the ground eager to embrace them, and pain at seeing the work hampered and semi-paralyzed for lack of means to move forward. Is this latter an absolute necessity? Does this necessity exist, even in the present severe pecuniary straits through which we are passing?

To visit some of our mission stations has been for years a cherished thought whenever a second trip to the Orient has suggested itself, and cordial invitations from a number of our missionary friends in Turkey who had learned of our journey increased this desire; for we realize the fact that only by observing and studying upon the ground of operation can one fully appreciate the real difficulties and trials, as well as the full magnitude and power of the missionary work.

We planned to visit the inland stations of Aintab and Marash, two important educational centres, but the lateness of the season, the long horseback rides, and the heat of the plains compelled us to give up the trip. We did visit with deep interest the Adana and Tarsus churches and schools and have had special opportunity to study and enjoy the interesting missions in the Smyrna field, and of this I would specially now write; and I fully believe the observations made and conclusions arrived at here are applicable to missions throughout the world.

The extent of this Turkish empire is magnificent. Ranging through thirty-three degrees of north latitude, with an area of over 700,000 square miles, it stretches from the Danube southward to the Red Sea, and from the Adriatic to the Persian Gulf, and embraces the agricultural possibilities of our own continent in a sweep from Lake Michigan to Central America! Every cereal of the temperate zone grows on its luxuriant plains and hillsides, from wheat, corn, rye, barley, etc., to rice in the more southern provinces, to which add cotton, hemp, flax, tobacco, while the fruits of the temperate and tropical zones abound in luscious perfection. The varying altitudes give valuable variety of forest trees, from the cedars and cypresses of Lebanon to the pine, oak, elm, etc., of the plains. The mineral deposits of the empire only await scientific development to add largely to its commercial wealth. The exports, I estimate, from inquiries made in the absence of published statistics, at not less than \$75,000,000 per annum, to which, in judging of the commercial importance of this empire,

should be added its manufactures of sugar, linen, cotton-spinning, silks, etc. Refresh yourself by a glance at the world's map, and I think you will agree with me that no country by *location* exceeds it in advantages for commerce. To the facilities of its extended seacoast it is rapidly adding railroads in every division — in European Turkey, Egypt, Syria and Palestine, and in Asia Minor. It will not be long before the "Oriental Express," now connecting Paris and Constantinople, will unite the Bosphorus and the Persian Gulf. The same civilization that demanded the Suez Canal will add this new route for travel and trade.

But it is the opportunity and hope of its spiritual regeneration that attract and hold Christian thought. To what land on our globe does every religious sentiment point with so enthusiastic an interest as to this empire? Here Old and New Testament history finds its field of study and archæological research. Here patriarchs and prophets lived; these grand mountains and beautiful plains and rugged passes furnished themes to the Old Testament preachers and poets. Here were fought the battles of the Old Testament; and, exceeding all else in tenderest interest, here was born and dwelt and suffered and died Jesus Christ our Saviour. These mountains and hills and valleys and streams he looked upon, and they are consecrated by his footsteps. Here lived and labored, too, the apostles. Every principal route, every important city, suggests the presence and the marvelous activity of the great apostle of the Gentiles and his associates. Indeed the apostolic letters to churches and individuals are the Christian's most valued guidebooks here. Is it not a magnificent work to reclaim this land for Christ?

Consider what a preparation has been made, too, during three quarters of a century for the diffusion of Christianity in Turkey. We can say truly to our workers now here: "Other men labored, and ye are entered into their labors." The first preparatory step — the foundation stone for future building — difficult and prolonged in achievement, performed by the pioneer missionaries, was the translation of the Bible into the Arabic, Armenian, Greek, and Turkish languages. Thus the Word of God was opened, and copies by the million have reached every race throughout this empire. The promise, "My word shall not return unto me void, but it shall accomplish that which I please," is being fulfilled in our day.

A second preparatory step, and one involving of necessity a long period of time, is the study on the part of our missionaries of the most effective modes of presenting truth. This means patient investigation of the various forms of existing error, with the peculiarities of each nationality, that the gospel remedy may be applied to each in the wisest, surest way. At the "annual meetings" of all our missions these practical questions are discussed with prayer and earnestness, reminding one of the annual educational gathering in our own country, which calls together 10,000 to 20,000 educators for comparison of views and experience. Thus is this science of mission work continually set forward. And God's approval of the wisdom of this mode of conduct has been shown, as the victories for truth throughout the world abundantly attest. Armenianism and Islamism in this empire, Confucianism in China, Buddhism in India, fetishism in Africa, superstition in the islands of the sea, have thus been met and their devotees brought to Christ.



A third preparatory step has been the establishment of missionary stations. By general consent the missionary work in the large part of this empire is left to our American Board, and here on the ground am I greatly impressed with the wisdom shown in the selection of the *strategic points* now occupied as centres of mission operations. This was done by men who had lived here long and had become familiar with the movements of the people commercially and intellectually; and these points were chosen because from them Christian influences could best be diffused through the mountains and valleys of Bulgaria, along the shores of the Black and Ægean seas, and in the heart of the country of the Armenians and the Arabic-speaking races. These centres are fortified by American missionaries, with the ultimate plan of sending out from them a native agency of pastors and teachers and Bible-women. It is impossible to overestimate the value of the last-mentioned agency, that of Bible-women, who with wisdom enter the homes, and influence mothers and children. And the fathers will follow.

Let me here bear my testimony to the character of the men and women whom we have sent out as our representatives. They have become known, and their words carry the multiplied power of their lives. The very name of "American Missionary" is a synonym for integrity and unselfishness. They have been selected on account of special adaptation of heart and mind and body for this work and have, we believe, "been called of God." We cannot overestimate the power of these Christian lives, and especially of each Christian home established in these lands of sin. I wish I had time to give instances that have come to me of this influence of the lives of these men and women. The spirit breathed by the Christian home is as unmistakable as it is pervasive. I may not mention individuals. The name of every mission station of our Board will suggest brothers and sisters, who, amid trials of separation from friends and of daily life, trials of which they do not speak, are taking our place in this work, which we as well as they are commanded to do.

I must allude to the native agency, as an efficient native agency is the fruitage for which we hope in Turkey. This is the result aimed at by our mission schools and colleges, the ultimate object of which is the raising up of a native agency, firm, strong, and true, to which can be entrusted the carrying forward of Christ's kingdom; an education which shall accomplish this among a people of the characteristics that prevail in this Oriental country is a matter of time and patience.

Regarding the statistics of the mission work at the present time I will not write. The monthly issues of the *Missionary Herald* present facts which place the various fields before us. I wish such enlargement of this admirable magazine were practicable as to give more details of the consecrated activities of the several stations and that its circulation were immensely increased. The interest would be deepened by a fuller acquaintance with the facts. Two thoughts come to me regarding present conditions. First, I think there has never been a time in the history of our Board when the demand by the people themselves was greater for faithful preachers and teachers, and surely God in these latter months has graciously given fresh encouragement to prayer and labor. Long patience and faith with effort have been crowned with success. Second, the economy in the conduct of the work impresses me—economy in the salaries paid the

missionaries, as you know, and salaries paid the native preachers and evangelists and Bible-women, which only the small living expenses of this people will justify.

Do you wonder that, with such a field open to the truth, with such signal providential preparation through all these years, with such an agency of consecrated men and women ready with rare economy of administration to carry the work forward, I feel depressed at the check now apparent on every hand by this retrenchment demanded by diminished receipts? I assure you one needs to visit the field to appreciate these facts. Look at this work as you would upon a business enterprise, with field of operation the best, with steady and increasing demands for staple articles manufactured, with rare economy of production, with efficient corps of helpers, what would be the result of withdrawal of capital? Apply this comparison to the missionary enterprise of the world and reflect on the result. Truly, "the children of this world are wiser in their generation than the children of light." After nineteen centuries of gospel privilege is not this true to-day?

When this word "Retrench!" comes, it does not mean sending home the missionary or reducing his salary or closing the larger established institutions. It means cutting off just that choicest fruitage of mission work — the native agency — to which I have alluded, the result of years of earnest, discriminating labor; closing village schools taught by trained native teachers; dismissing native evangelists and colporters, and humble, consecrated, faithful Bible-women, and sometimes native pastors. It means the disgraceful necessity of breaking an implied promise to a circle of interested villagers in an important location, who have waited long for the presence of a teacher or pastor. This it is that cuts our missionaries to the quick and leads them to say, as one said to me: "I feel that I had rather return home myself and have my salary applied to this native evangelistic work."

Were these facts known to the members of our churches the needed funds, I am certain, would be given. We value the large gifts of men and women of means, yet the smaller gifts of the many would prove a larger blessing. Thus would energy now fettered be set free; thus would consecrated power be utilized; thus would the bread of heaven be given to famishing souls; and I believe that strengthening foreign missions — a spiritual aim of the church — would bring new vitality and power to our home churches.

In a conversation with Mr. McNaughton, the efficient head of our work in Manisa, some thirty miles northwest of Smyrna, he expressed some striking views on this subject, which at my request he wrote down, and his letter I add. To every statement I can bear positive testimony.

MANISA, June 15, 1894.

*Dear Mr. Blatchford,* — That some of these effects of retrenchment may be clearly appreciated I will, in as brief a manner as possible, give you a few facts respecting the extent and importance of this great field.

The Smyrna field embraces the southwestern portion of Asia Minor. It contains the province of Aidin, as well as portions of Brousa at the north and Konia on the east. Its area is about 45,000 square miles — one third greater than the combined areas of New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island. Within its bounds are the cities of Smyrna with a population of 250,000 inhabitants, Manisa with 60,000, Aidin with 40,000, and Afion Kara Hissar, Oushak, Koula, Ala

Shehir (Philadelphia, 40,000), Pergamos (25,000), Ak Shehir (Thyatira, 15,000), Denizli, Baidir, Eodemish, Tirah, Elmilu, Bourdour, Sparta, Nazli, Adalia, with from 15,000 to 40,000 inhabitants each, besides some forty towns of lesser importance and about 4,000 villages. The population of the region is about 3,250,000, of whom four fifths are Turks, about 500,000 Greeks; the remaining 150,000 are Armenians and Jews, with a large foreign colony in Smyrna. This estimate does not include the large number of thickly inhabited islands contiguous to the coast of this field. A glance at the map of Turkey cannot fail to impress one with the strategic nature of this great field and the unusual facilities for missionary enterprise.

For the working of this field there are at present under the direction of the A. B. C. F. M. three missionaries, two of whom have wives, four other American ladies, nine pastors and preachers, twenty-five teachers, and two Bible-women. Of these twenty-five teachers only five are outside of Smyrna. According to this showing there would be over 70,000 souls for each worker, foreign and native.

Now, then, for the effects of retrenchment. We have been officially informed that for 1895 there is a reduction in our appropriations of \$1,113.20. This, if applied to preachers' salaries, would cut off every preacher outside of Smyrna, except two who are under the Greek Evangelical Alliance. However, by cutting into the appropriation for tours and crippling some of our educational work in Smyrna, we shall be able to save part of our evangelical agency in the out-stations.

1. The first and most important effect of retrenchment is the lessening of the present altogether inadequate force employed.

2. Abandoning large centres, controlling extensive sections of country containing many towns and villages.

3. Fostering a spirit of non-confidence in the missionaries and the Board, who, after starting a work that promises to be permanent, abandon it before it can possibly support itself. This has several unwholesome effects: (a) People hesitate to join the evangelical ranks lest in a short time they should be deserted, when they must either drift back into the old church or remain shepherdless and endure the taunts of their neighbors. (b) Their children sometimes remain unbaptized, which is considered a great disgrace in this country. (c) Many who are friendly and appreciate our schools hesitate to send their children, lest in a year or two the teacher should be recalled and they be compelled to beg that their children be received back into the national school.

4. Those who are church members cannot conscientiously identify themselves again with the old church and its superstitions. The result in many cases is a speedy relapse to carelessness, and sometimes to immorality and godlessness. How can we expect young, inexperienced Christians, without a leader, to remain firm, especially as their characters are honeycombed and weakened by inherited immoral tendencies? These old lapsed Protestants are always stumblingblocks and hindrances when work is resumed.

5. Men who have been specially fitted by the colleges and seminaries founded by the Board at great expense, and who have no other means of a livelihood, are with their families suddenly deserted and left to shift as best they can. This has two effects that must be noted: (a) All priests of the old churches are assured of their support till death, unless convicted of gross immorality, so that a priest not in actual relations with the church must be in disgrace. Pastors occupying largely the same positions as priests, if compelled to seek other avocations in life than the sacred office, if not in actual disgrace, are regarded with anything but favor. (b) Young men of ability after graduating from college hesitate to enter the seminary, because of the precarious position of many pastors and preachers, who may at any time be asked to retire on account of lack of funds. It is at the present time rare to find a pastor's son entering the ministry.



6. The disheartening and discouraging effect on the missionaries. There are few influences more potent in cooling the ardor, enthusiasm, and zeal of the missionary than to see the foundations of his work gradually slipping from under his feet. It is, too, a tremendous strain on one's nerves to be living in daily dread of that awful word — retrench!

7. The deadening influence on the home churches. Aggressive work abroad would keep the churches at home on a high spiritual plane, which would react to the great advantage of the foreign work.

Very sincerely yours,

JAMES P. McNAUGHTON.

Let me also as corroborating this view make an extract from a letter just received from Rev. C. F. Gates, our faithful representative at Mardin, Eastern Turkey. He writes:—

We have been engaged all day in a most painful task—making out the yearly estimates for 1895. The limit within which we must bring our estimates is one half the sum we require. It seems impossible to cut down the work so. We have now in the field a fine corps of workers. One man who has been twenty-five years in the service must go, and I see no way but to close our school unless relief comes from somewhere. I cannot tell you how painful the situation is. What can be the lesson we are to be taught by this trial? It is not the failure of our plans I mind, it is the setback to the work, the distress of helpers thrown out of employment, the discouraging of young men from entering the ministry. I feel deeply my own unworthiness to be in this service. I do not question the Lord's dealings if he takes out of our hands the administration of funds so sorely needed, but I would that some other might make these painful reductions. I think we shall all cut from our salaries to save some of the work.

Hoping and praying that even before the Annual Meeting the burden resting upon the Board may be so lifted that the order for retrenchment may be revoked,

Believe me, ever truly yours,

E. W. BLATCHFORD.

## A TRANSLATION OF HYMNS FROM THE TAMIL.

BY DAVID S. HERRICK, A.M., UNDER APPOINTMENT TO THE MADURA MISSION.

NEXT to the joy felt in the discovery of new truth is the joy of discovering old truth in new forms. Such must have been the delight experienced by the pioneers in the study of the Sanskrit literature, and not less keen must have been the pleasure of those who first unlocked the treasures of the Tamil literature of South India, the only literature of India whose sources may not be traced to the Sanskrit.

It may be of interest to the readers of the *Missionary Herald* to know that there is still a field worthy of investigation in the Tamil literature, and that the most eminent Tamil scholar now living is employing his spare hours in exploring it. The Rev. G. U. Pope, D.D., teacher of Tamil and Telugu in the Indian Institute at Oxford, England, has been engaged during the past year in translating a collection of sacred hymns used by the Çaivites<sup>1</sup> of South India much as we use the Book of Psalms, and regarded by them with equal veneration. This collection is known as the Tiruvāçagam, that is, the "Sacred Scripture," and contains

<sup>1</sup> This orthography is chosen rather than *Sivites* to represent the impure sound of the s, and that the first vowel is long, like ai in *aisle*. The final n in Çivan is the Tamil not the Sanskrit form.

fifty-two songs. Mānikavāṇagar, the author, holds a high place, though not the highest, among the Ṣaivite sages. To him tradition ascribes the honor of defeating the Buddhists of South India in debate, and of leading in their expulsion from the country in about the ninth century. Space will not permit of my giving a detailed account of his life. It must suffice to say that he was of high rank, and at an early age was made prime minister of the Pāṇḍian king, who held his court at Madura; that he met a Ṣaiva *guru* (religious teacher), and was by him converted to the Ṣaivite faith. His soul was filled with adoration. Falling down he worshiped the *guru*, whom he believed at the time, and ever after, to be Ṣivan himself. This conversion was, as we have reason to believe, so far as the sage himself was concerned, as genuine as that of Saul of Tarsus. It seems a pity that he did not meet the Teacher whom Paul met.

To such a character it was natural that he should renounce all he held dear and devote himself to the service of his new Master. This he did. He received the mystic initiation and assumed the garb of a Ṣaiva devotee, namely, the salmon-colored waistcloth, the sacred beads about his neck, and the sacred ashes upon his forehead. Though these marks may seem incongruous to us, let us not forget that they are marks which never fail to arouse in the devout Hindu feelings of respect and veneration. After this Mānikavāṇagar passed his days in wandering from shrine to shrine, composing his songs and arousing the people to a purer devotion to Ṣivan. His hymns show a marked spiritual development. In them may be traced the story of his early fears and failings, his mastery of the insidious temptations that assailed him, and his growth in pure devotion to God as he knew him.

Such was the man whose hymns Dr. Pope has been translating. They are expected to appear in a series of several volumes entitled "The Poets, Saints, and Sages of the Tamil Land." It cannot fail to be a work of great value to missionaries in enabling them to make themselves familiar with the best thought of the people among whom they labor, and with the legends which to the Tamil people are as sacred and beautiful as are the Bible stories to us. Its value will be the greater because of the difficulties of the language in which they are written, a language which abounds in archaic forms and elliptical constructions. Few missionaries probably are familiar with its literature.

I append a few stanzas from Dr. Pope's translations, taking care to select those which are least obscured by the wealth of mythological allusions with which these poems abound. The first selection is from a poem which is supposed to have been composed soon after the departure of the *guru* through whom the sage was converted, and expresses well the despondency of the latter and his oft-repeated prayer that he would return:—

I have refused Thy grace through ignorance, and Thou, my Gem,  
Hast scorned me! Lo, Thou hast forsaken me! My throng of sins  
Destroy! Make me Thine own! O Utt'ra-Kosha-Mangai's King,  
Will not the great ones bear with faults of little curs?

Like one whose tongue amidst the flood is dry, I've gained Thy grace.  
Yet sorrow clings. Lo, me Thou hast forsaken, Utt'ra-Kosha-Mangai's King,  
Who dwell'st in hearts that Thee desire.

Grant grace to me immersed in guile. My joys are joyless all.

The lines are better understood in their real pathos when we reflect that Mānikavāṇagar really regarded the Ṣaiva guru as an incarnation of Ṣivan.

The next example is from the "Decade of Dread," and reminds us of the part that the sage played in the expulsion of the Buddhists: —

Not the sleek snake in ant-hill coiled I dread;  
 Nor feign'd truth of men of lies,  
 As I, in sooth, feel dread at sight of those  
 Who have not learnt the Lofty-One  
 To know; who near the foot of the Brow-eyed,  
 The Lord crown'd with the radiant braided lock,  
 Yet think there's other God. When these unlearn'd I see,  
 Ah me! I feel no dread like this!

The next example has a prophetic ring: —

Bonds, changes, qualities, shall all be loosed and cast aside:  
 Shall it not be?  
 Ambrosia supreme within my thought, e'erwhile with fancies filled;  
 Shall it not be?  
 The endless One, the Infinite, shall then within us dwell;  
 Shall it not be?  
 The primal Infinite, the Light supreme, shall then draw nigh;  
 Shall it not be?  
 Troubles from silly ones with crimson lips shall be dispelled;  
 Shall it not be?  
 His sacred form the sparkling eyes shall then embrace;  
 Shall it not be?  
 The pains of grievous "birth" that from illusions spring shall cease;  
 Shall it not be?  
 If Iṣan, my own loving Lord, in presence meet me here.

This poem expresses the belief of the devout Ṣaivite that Ṣivan will some day return to the earth in a new incarnation. The "grievous birth" referred to is the transmigration of the soul.

We close with two stanzas from the next to the last poem in the book, which seems to have been written in the sage's last days, when he was at rest in Ṣithambram, and its dominant note is that of joy and peace in a spiritual union with his Lord whom he had seen once, as he thought, on earth, but who had never vouchsafed to him the second revelation that he had so earnestly prayed for: —

To me who laboured sore mid fools that knew not path of final peace,  
 He taught the way of pious love, and that "old-deeds" might pass away.  
 Purging the foulness of my will, He made me blest; He made me His!  
 As He, the Sire, hath given me grace, who else may gain? O wondrous bliss!  
 Afflicted sore by glancing eye of silly damsels soft of foot,  
 I stood with mind by sorrow pierced. Thy grace I gained,  
 I 'scaped, even I, O Master mine! Thou bad'st me come, "Fear not," Thou saidst.  
 As Thou hast given Thy grace to me, who else may gain? O wondrous bliss!



## Letters from the Missions.

### Austrian Mission.

#### DEDICATION AT BOHMISCH-SKALITZ.

*"A Work of Faith; A Triumph over Obstacles;  
A Nehemiah-like Pastor."*

UNDER this stirring heading Mr. Porter writes from Prague of the people at Skalitz and of the dedication of their new chapel:—

"Six years ago a young man, a blacksmith by trade, but after conversion trained as an evangelist, was put down in this little city of Skalitz. His audience was very small at the first; and he could count the brethren and sisters on the fingers of one hand. The Bible was the one book he studied. Christ and him crucified his one theme. Four years passed and more than sixty people came every Sunday three times a day to hear the word of life. Two thirds of this number were members of the church. In the surrounding villages there was also, here and there, one who had drunk of the living fountain. The story of the persecution endured by and the passage from death unto life of members of this church would make a book of thrilling interest. The meeting-room in the preacher's tenement was full to overflowing, yes, even almost to suffocation. The doors into his spare room were thrown open. Still there was not room.

"Prayer for a larger room seemed the only resource of these poor people. And yet larger quarters were rare in the city, and these they could not hope to rent, so bitterly were they hated by their fellow-citizens. Pray they could, and pray they did. But more! Out of their poverty they began to save up the farthings for a new prayer-house. The preacher and his wife wrought verses of Scripture with worsted on perforated paper and sold these to increase the fund. Many plans were discussed, but proved fruitless. Finally one of the members, the only one with any claim to property, was willing to give 500 florins (\$200) for a building lot.

This was purchased in the spring of 1893. No one save the bountiful Father saw from whence the money was to come for the building. But the members of the church pushed on under the lead of the pastor. After their hard days of labor in the factories they cleared off the turf and sifted the sand for the mortar. Others who could give an occasional day's labor dug a well. Every evening a crowd of loafers would gather to mock and make sport of them in every conceivable way.

"Soon, however, it was noised abroad that the Balcarites—as they were called—were going to build a church. Heretofore a petition was circulated in the city and in the surrounding villages praying the authorities to withhold the necessary permission to build. And it was not until early autumn that they were allowed to push on the work. Many friends in America and England responded so generously to the call for funds that with the help of what they could borrow the work went forward. The pastor as well as the members were hewers of wood and drawers of water. They carried the bricks and mortar; they brought the lumber; they wrought with axe, spade, saw, or hammer, according to their ability. From early morn until late at night the pastor superintended the work. In this way that which in the hands of a builder would have cost 11,000 florins or more has been completed for 7,000 florins. And so thoroughly has the work been done that the committee for the examination of buildings said that the city had none like it."

#### THE FINISHED CHURCH.

"The building was dedicated June 29. Friends from near and far, enemies of long standing, and strangers, all participated. Three hundred were present. Dr. Clark preached the sermon from the text, 'To whom be the glory,' Gal. 1: 5. The other pastors present participated in the services. As usual at such occasions

here, coffee and cake were served to all. Many who had ignorantly been enemies went away saying, 'The Balcarites are not so bad after all.'

"One of the auditors deserves especial mention. He had beaten and scolded and threatened his wife in every possible way because she would persist in reading the Bible. She secretly attends our services when she thinks he will not know it. When he has found it out he has more than once torn her clothes off from her. In the days preceding the dedication he had been rough and cruel. That very morning he went to the morning mass, but hurried home and surprised his wife by saying, 'Come, wife, dress up; we'll go to Skalitza to the "love feast,"' as such meetings are called here. To the astonishment of all who knew them the happy wife and interested husband were participators in this feast of good things for soul as well as body. Prayer on the part of the wife is the only explanation for this man's actions.

"The ground floor of the prayer-house has the tenement for the preacher and a large room for Sunday-school, young men's meetings, or other prayer-meetings. The first floor has a large hall to accommodate 200 people, besides a smaller hall and a little room. It has been built, however, with the thought that the whole space upstairs will one day be a nice, large hall for 300 or more people. Who that has a brick in this plain but substantial 'home for God's people' can fail to rejoice?"

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### *Eastern Turkey Mission.*

#### THE YEAR IN THE HARPOOT STATION.

THE annual report of this station, prepared by Rev. J. K. Browne, has just been received. We have room for only a portion of the interesting paper, but desire to call special attention to the latter part of the report, which deals with the contributions of the people for the support of their own institutions. Mr. Browne says:—

"Our force of assistants has been enlarged by the graduation from the Seminary of a class of twelve, ten of whom

are at work within the limits of this field, two in that of Bitlis. This year we can report 19 pastors, 24 preachers, 83 teachers, 16 Bible-women, 6 other helpers, making a total of 148.

"Our work of reducing the field as well as the force continues. In place of the fifty-eight places on our tabular view last year we now report but fifty-two. For years we have been contracting the limits of our work, occupying, as far as our force allowed, the more important points and making them evangelizing centres under the superintendence of the nearest pastor, assisted by his church. This principle does not seem to retard or affect our work unfavorably. Our average congregations amount to more than 1,000 over those of last year. Perhaps distress for food has awakened a deeper hunger for the bread of life; certain it is, our congregations have never been so large and attentive. Still, many places have remained unsupplied; yet they faithfully sustain their Sabbath services, and even with increasing congregations, not a small proportion of whom are Gregorians, thus testifying to their desire for the gospel in its utmost simplicity.

"An equally encouraging feature of our evangelistic work, and one of richest promise in producing an intelligent, aggressive piety, is the marked advance in our Sunday-school membership. Hitherto this has been the most discouraging part of our touring work. Year after year we have renewed the same efforts for the same results; namely, to secure separate classes, suitable teachers, a teachers' meeting, and something like a Sunday-school organization. We can now report ten Sunday-schools, averaging over 250 each, and some of them, especially the one in West Harpoot, have become models. Their aggregate average attendance now reaches 5,965, comparing favorably with that of the congregations, which is 7,260. In one case, at least, the number in the Sunday-school exceeds that in the congregation, and the sessions conclude sometimes with class prayer-meetings. Our usual 1,000 Sunday-school

Question Books, sold at full catalogue price, failed to supply this year's demand. This increasing attendance and interest in preaching and Sunday-school indicate that the original supremacy of our evangelistic work is reasserting itself.

"Our twenty-six churches seem passing through a stage of quiet growth rather than of outward accessions, those this year being but eighty-four. Wine-drinking is losing its respectability, though still exerting its baleful influence in many churches. Poverty drives large numbers of men and youth from our villages, and though the money they remit helps pecuniarily, their absence removes from their churches much of their spiritual and working power. These two causes, in connection with the inadequacy of our touring force,—which leaves churches and districts unvisited for years,—while largely accounting for these small accessions, do not diminish our regret at the fact, or our desire for our former large additions."

#### EDUCATIONAL WORK.

"Turning now to our educational work, we find its progress equally satisfactory. In our nine Boys' High Schools we have 257 pupils, besides many of a lower grade; in the three Girls' High Schools, 91; in the seventy-one common schools there are 2,007 boys and 1,461 girls—a total of 3,468 pupils. These, with 613 others under instruction, mostly adults, and a large share Gregorians, under the charge of our Bible-women, together with 521 in Euphrates College, make the total under instruction, 4,467.

"Considering the extremity of this famine-stricken land, compelling many parents to withdraw their children from school to earn the merest pittance; that Gregorian schools are multiplying and improving, and are largely free, supplied with well-trained teachers and excellent textbooks; with the national spirit keenly alive and dominating even their schools,—that, in spite of such economic conditions and sharp competition, our school system not only holds its ground but continues its steady advance, shows clearly the estima-

tion in which it is held by Gregorians and Protestants, and the plain distinction now made between an education merely secular, national, ecclesiastical, and one that all recognize is alike thorough and Christian. Such a school system can be reared only on a foundation of rock, the preaching of the gospel. This alone will determine its value and permanence. Only as its structure rests on the Word which abideth forever can our schools accomplish their divine mission and meet the expectations of those by whose gifts and prayers they have been established. For this reason the diplomas of our schools, College, and Seminary represent to this people a high ideal of attainment and honor; to secure them parents are willing for long year to toil and save and sacrifice, and their children to labor to meet the high demands of our schools, to attain in the end their highest ambition. To provide in truth a Christian education suited to the highest needs of this land, culminating in a seminary capable of sending forth our choicest youth thoroughly furnished for the work of this ministry, this is our ideal of the true character and mission of our educational work."

#### PAYMENTS BY THE PEOPLE.

"These are emphatically all that these words indicate. They are the freewill offerings of all the people, especially of the poorest, of beggars, who cheerfully contribute their tithes with their brethren. The widow's mite and the children's portion, hoarded treasures and bridal ornaments, and other gifts represent a spirit of sacrifice the Lord of the treasury delights to hold in remembrance. In addition to universal poverty there have been added a continuous failure of crops, bringing to us famine prices, and besides all this one of our most prosperous communities has been nearly overwhelmed by long-continued earthquakes. In all these disheartening conditions comes the reduction of appropriations, with the necessity of either reducing the work to ruinous limits or increasing the payments by the people, who already were giving most nobly. We



laid before them the state of the Board's treasury and appealed to their love and loyalty. They have responded grandly. In some cases additional help has been offered with such cheerfulness and words of appreciation of the Board as to make their offerings a joy and an inspiration. Three churches at once leaped forward into complete independence of the Board, while some of our helpers joyfully relinquished a part of their scanty salary.

"Hence it is with keenest appreciation of their significance we are able to report the following amounts, which in a year like this — a year when, unable to devote anything for building and repairs, our communities have raised a sum surpassing that of last year by over \$1,000. We leave their offerings with the Lord without comment. The total payments by the people were \$7,709, which with those for the College, \$4,523, make a total of \$12,232 contributed by this people in a famine year, 'In His Name.' Moreover, brethren, we do you to wit of the grace of God bestowed on these churches — how in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

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### Madura Mission.

#### THE ATTRACTIONS OF THE WORK. — REDUCTIONS.

MR. ELWOOD, of Palani, reports himself and wife as coming from the sanitarium at Kodikanal down into the plain at Palani with good health and with many hopes for the future of the work. After referring to the delightful retreat on the hills which had helped them in all ways, Mr. Elwood says: —

"Down in the heat and wind and heathenism is the place which has the greatest hold upon our affections. The feeling is not peculiar to us: it is general. There is very little on the plains at this season that is pleasing, yet there is something that fascinates and charms. It is n't Hindu life or anything Hindu; it is n't architecture or scenery or anything physical. It is hard to say what it is, but

I am inclined to feel that it is the result of a divine content, implanted by the Great Shepherd of the sheep. I am glad that I love this land. In spite of its being a thousand years behind the times, in some things, in spite of the want of the energizing and stirring influence of American life, I am content to stay here and work and become old-fashioned, if need be, to the Young America of the next generation. The Lord's call to this work was so clear and strong that contentment at home would be out of the question.

"I wish it were possible to convey to all the churches at home, by phonograph or some other means, the groans of our helpers under the reductions. When they get to speaking upon that subject they do not know when to stop. I don't wonder at it. One told me at the last meeting how he had to sell jewels of his wife (perhaps wedding jewels) and brass vessels, to feed his family. He got the little sum of \$8 for them. His wages are about \$2.50 a month, his wife's about \$1 more, and he has a family of six to support. Others are trying to feed and clothe themselves on what represents about thirty cents a person for a month, or a cent a day. Helpers' meeting time is not a glad time because of their ever present trouble. But we all hope and pray for brighter days, when more than past prosperity shall be enjoyed."

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### Foochow Mission.

#### A BRAVE YOUNG CHRISTIAN.

MR. WALKER, writing from Foochow late in March, speaks of an unusual experience in a village which he had visited once before, nearly a year ago: —

"Here live a young man and his mother, both believers. Some time early last autumn this young man was talking with three other young chaps, and they asked him if he dared to touch an idol. He said, 'Yes,' and he further said he would handle it if they would not tell about it. They promised, and he took it up, it being a small one, turned it upside down, and, setting it back again, spattered

some mud in its face, some of which went into its eyes. This was of course an unwise thing to do. Some time about the last of December a number of cattle died in that immediate neighborhood, and the people began to attribute it to the anger of this idol, for of course the promise to keep silence about the young Christian's conduct had been broken. There was in particular one Taoist who explained the matter. He said that turning the image upside down had confused the idol, and spattering dirt in his eyes had blinded him, and in his blindness and confusion he had fumbled onto the cattle and wreaked his vengeance on them. The young man was compelled to pay a fine of ten odd dollars; and there the matter rested for a time."

#### FACING A MOB.

While on their way to this village Mr. and Mrs. Walker were standing in front of a temple, looking through a glass at some men who were passing over a distant road, when a man came out from the temple and said that no foreigners were wanted in that region. A young man took the matter up and seemed very angry. Mr. and Mrs. Walker went on about a quarter of a mile to the village for which they were bound. Mr. Walker writes:—

"We put up at a Chinese inn and spent a rather quiet afternoon. Toward evening we took a short stroll, during which Mrs. Walker picked a twig from a tree. About an hour later we began to hear a hubbub of voices at the ancestral hall near by, and soon our cook came and informed us that the young Christian was being punished, and that perhaps we might have to clear out. Soon a gong sounded, and the uproar kept on increasing and then swung round in front of our inn. Several men came upstairs to our bedroom door, and one old man called out in an angry voice for us to come out and go down. I took my lantern, a tubular lantern, and stepped out, and then the old man tried to keep out of sight behind the others. Whether he thought I had come out

with sword or pistol, or did not want me to identify him, I cannot say. A young man at the foot of the stairs called to me to come down and talk about things. I went down, followed by Mrs. Walker, and found there a crowd said to number over 200, many of whom shouted at us to leave at once. As it was five miles to the nearest inn, in a mountain region, I asked quietly: 'Where shall we go to?' Some said: 'That is no concern of ours.' An old man came up and demanded of me what we had taken from that tree. I got the twig and handed it to him; and this produced a short lull. But soon the clamor began to swell again, and one evil-looking man made a furious harangue. I could not understand what he said, but was relieved to see that his talk was not taking with the crowd. He was exhorting them, as I afterward learned, to seize and hold us for ransom. I continued to ask where could I go to and inquired why they did not come earlier if they wished me to leave. One man took hold of me as if to drag me out but did not use force; another took hold of my lantern in the same way. Our cook stood by me. The landlord, who had very mildly requested me to leave, began to wax bold in our defence, and now the crowd rapidly melted away, and our host told us to return to our room. We had faced the mob for nearly half an hour.

"About this time the young Christian was brought to the inn; he did not look badly subdued. The Lord had helped him, as he had helped us, to have good courage. However, he was compelled to sign a bond that he would be responsible for any misfortune that might befall the village; then he was released on the recognizance of the innkeeper and came again to the inn, where I received him and his mother to the church. He seemed still a little anxious for our safety. There were some who had clamored to have us beaten, and a few who had come out with knives, etc., and had made threats of killing us. Our helper thought there was no need for further fear on our part, but advised the young Christian to clear out,

which he did the next morning just before daylight.

"We packed up, breakfasted, and started off in quiet the next morning. We went one day's journey to the district city, some ten miles out of our way, and the next morning had an interview with the magistrate. He is a Cantonese and has had a scientific education in addition to the usual Confucian studies. He received us cordially and promised to instruct the people who had threatened us. This was all we asked for, as the whole thing was so manifestly the result of pitiable ignorance and superstitious fears. Pity that some of the mob could not have been exhibited at the Parliament of Religions! They would have been truer samples than some jackdaws who paraded there in plumage stolen from Christianity."

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### *South China Mission.*

#### THE PLAGUE AT CANTON.

In our last issue we reported that there was a decrease in this dread disease, but the following letter from Mr. Nelson dated Canton, June 14, shows that at that date it was as virulent as ever. Mr. Nelson says :—

"For two months Canton has been visited with a severe plague, resembling somewhat the 'Black Plague' of London. Persons afflicted die very suddenly and in great agony; when all is over the body turns black. Some patients live as long as four days, others die within a few hours.

"At first the scourge was altogether in Canton, but later it spread itself to Hong Kong, Fat Shan, Yeung Kong, Mui Luk, and elsewhere. The Hong Kong Government took vigorous measures against it; all Chinese houses were thoroughly cleansed and whitewashed, and for a time it was thought that the plague was decreasing, as only twenty-five or thirty were dying in a day, but later the number increased to eighty or ninety per day, and at this writing the number is about the same.

"The English, anxious for their own

welfare as well as solicitous for the Chinese in their colony, opened their hospitals and procured a large ship, at anchorage, for their accommodation, all thoroughly supplied with physicians and nurses, but only to be vilely slandered by the Chinese, who spread a report saying that the foreign doctors cut out the hearts of the dead and dying for medicinal purposes. The Chinese finally incited a mob. Some little damage was done and a few stones thrown, but the police, backed by British soldiers, prevented bloodshed. The next step the Chinese took was to post placards in Canton, abusing the foreigners in severe terms. These posters aroused a hostile feeling against us missionaries, while such expressions as 'Kill them!' 'Cut them to pieces!' etc., were freely flung at us.

"In the meantime the plague was increasing, and many were the devices adopted by the Chinese to stop it. These consisted chiefly of parades accompanied by the beating of drums and gongs. Sometimes the head of a lion was carried about, and again the dragon's head. It was proclaimed that these beasts had power to drive away the god who brought the plague. The people next resorted to the vegetable diet and refrained from eating pork. Another failure. The next scheme was to proclaim that a certain day should be styled 'New Year's Day,' for, said they, 'the evil god will not leave until the New Year'; but that day came and went and the plague still increasing. They had missed their calculations.

"The Chinese now turned to their many gods and for a time were quite religious. In their sore distress they determined to call in a most noted idol from the country, and this at a great expense. Before they brought him down they took him to see the plays in a Chinese theatre, their idea being to get him good-natured before he came. But when he came, he too was powerless and the people were in despair. Thousands left Canton for the country districts by means of the passage boats, many to die by the way, others after reaching their destination.

"In Canton various were the means



used by deceitful men to rob the terrified people of their little money. The death rate became so great that it was with difficulty that coffins could be obtained at any price. The poorer class of victims are buried immediately, but many of the better class on dying are placed in a sealed coffin and stowed away till a 'lucky spot' shall be found.

"In the western suburb of Canton a large mat shed has been erected by the Chinese, and patients are allowed to enter for treatment, but, as a rule, on the third day they die. When the Chinese became aware of this they began to murmur at the Chinese mode of treatment, in a manner similar to that against the foreign doctors in Hong Kong; namely, that the Chinese doctors also cut their patients to pieces. Such is their gratitude toward those who wish them well."

#### THE WORK OF THE MOB.

"The next craze was an attack upon the women who were members of the Christian churches. Placards were posted saying that these women were distributing small bags, like in shape to sachet bags, but containing poison, and that one smell would prove fatal. The foreign lady doctors were also accused of, in some way, bewitching the people and of giving them medicine containing poison.

"Matters came to a crisis last Monday, June 11, when a sick man knocked at the door of Dr. Halverson, a lady physician of the United Brethren's Mission. The sick man asked for medicine, but the doctor, seeing that he had the plague, advised him to go to Dr. Kerr's hospital, a half-mile down the river. The man was a stranger in the city and did not know his way, but Dr. Halverson consented to go with him to the river, not far away, and procure a boat for him. The two had almost reached the river when people began to gather and in exciting tones began to say to the man: 'Don't follow! she is killing you!' etc. The doctor now saw that she was in the midst of a mob and that to proceed was useless. She then tried to retrace her steps, but her

path was blocked. She sought to enter various shops for protection but was rudely ejected, the crowd meanwhile beating and stoning her. Once she was knocked senseless, but someone through meanness threw some dirty water from a fish tub upon her and she revived. She managed to rise and tried to enter the street upon which her house is situated, but was pushed on and beyond it into an empty lot lately filled up with gravel. Here they continued to beat her with their fists and to stone her, and almost tore her clothing from her body. A custom-house officer chanced to see her and ran to her rescue and was able to drag her into his house, closely followed by the howling mob, who even made an attack upon the door, but were kept back."

Mr. Nelson gives an account of further disturbances, especially an attack upon Miss Dr. Bigler, a companion of Dr. Halverson, who only escaped after severe bruises. The custom-house officials, aided by several foreigners, dispersed the mob, and the American consul immediately notified the viceroy and other officials, who promised protection. No violence has since occurred, but there is much bitterness felt toward foreigners, and hostile placards are multiplying to such an extent that it is deemed best to avoid appearance upon the street.

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#### *East Central African Mission.*

#### WHAT HAS BEEN ACCOMPLISHED.

AN interesting letter from Mr. Wilder, dated Mt. Selinda, April 27, dwells upon the results already secured since the establishment of the mission. He speaks first of a clear settlement of the land tenure, which had been most seriously hindered by claims and counter-claims.

"We can now report," he writes, "that the 24,000-acre grant is chosen, surveyed, beaconed, with title-deeds soon to be in our hands. This gives the churches ownership (Psalm 2: 8) of all these lands. Within this grant lie some of the highest and most healthful sites in all Gazaland.

“Again, the active opposition of the colonists to the mission has been successfully met and in large measure removed. The suspicions of the natives have been in many ways disarmed—in some to a marked degree. The common treatment of the natives by the ordinary colonist is often cruel, unjust, and flagrantly immoral. A remark we hear in regard to ourselves as we go among the kraals is this: ‘Oh! these are all right; need not fear them; they do not disturb our women.’ Daily at the mission settlement women and children come unattended to dispose of their wares, and the women have lately developed a use of the Zulu, where a few months back it was difficult to communicate with them in any language.

“The mission is housed in substantial huts, which are more or less comfortable. They are chimneyless; however, we cannot run the risk of passing through another wet season without chimneys and fire-places.

“We are organized for work and have been prosecuting it along educational, evangelistic, and medical lines for the past four months systematically. The Day School, which meets in a building of its own, is taught by Miss Jones and a Zulu lad educated at the Adams Training School. The school is small, being attended only by such of our hired help as are willing to work for less wages than are paid to boys who do not attend school. There is promise of a much larger attendance in the near future, as the local chief has signified his consent to have his children taught. Where he leads the way the rest will follow. But before we can expect to see the children come to school we must disabuse the public mind of the latest false impression; namely, that we missionaries are waiting now until we collect a lot of children, then to make off with them to the coast. Alas for the immediate lack of means! How the erection of a substantial brick or stone church, school, or dwelling-house would dispel this latest device of the evil one!

“Five times each week the Zulu evangelists and helpers meet for Bible study,

and twice a week they visit among the neighboring villages. On Mondays, classes are held with all inquirers. Night classes, Sunday-schools, prayer-meetings, discussions, regular and irregular preaching services go on apace at the station and within a radius of eight miles of it. Twice each week the missionaries meet to perfect themselves in the Zulu tongue, which, for the present at least, will answer all the requirements of the mission.

“The wisdom of the removal of the mission to its present site is surely proving itself in the broader field opening before it and in the greater healthfulness of this country over the Inhambane district.

“Lastly, the evident interest in spiritual things, which is apparent in the hearts and lives of a few among these sin-trodden people, is the result we hail with the greatest joy.

“We have lately learned of the sad end of a sub-chief on the Buzi, with whom our party spent a few weeks last year. He and his brother-in-law accused each other of witchcraft. To reveal the secrets of their hearts appeal was made to the poison-bowl. But, thank God! there go from us next week three young men to their homes in this very kraal. Pray for these lads, that they witness a good profession among their benighted relatives.”

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### *Zulu Mission.*

FROM JOHANNESBURG.

MR. GOODENOUGH is finding much encouragement at this new station which he has occupied in the South African republic, where the Zulus from Natal and all along the coast are congregating to work in the diamond mines. Under date of May 14, he writes:—

“Our work goes on prosperously. This last week we began having evening meetings at the native quarters of some of the larger firms. In some places we found sixty or seventy boys. They seem glad to have us come. Nearly all are from Natal or Zululand, and it at once gives them a personal interest when they know

that we have come up from Natal to be a shepherd to them. At one place among a lot of heathen boys we found two or three singing from our hymnbook. Yesterday we had a grand day. We remembered the request of the Prudential Committee to pray for the outpouring of God's Spirit. In the afternoon Mrs. Goodenough preached to a crowded house on the subject of the giving of the Spirit on the Day of Pentecost. There was a deep, earnest attention, and the evident presence of the Spirit's power. Immediately after the sermon several short earnest prayers were offered, and then we went to the market square, a little over a mile away, to hold an open-air service. We had a large and attentive audience, over 300 I should say, mostly blacks, but some whites on the outskirts of the crowd. It required some courage to hold such a meeting, for the prejudice against blacks is all-pervading here. I saw one white man turn away with a look of contempt on his face because Mrs. Goodenough let a black boy sing out of the same book with her. Near the close of the meeting we took up a collection for the debt on the chapel and received 10s. 6d."

### West Central African Mission.

#### "ACCEPTING WITH THE MOUTH."

MR. LEE writes from Sakanjimba:—

"Our Sunday congregations continue large and give excellent attention. The natives have an idiom which runs, 'Oku tava kilu,' meaning, 'To accept with the mouth only.' Could *we* accept this 'mouth testimony' we could already number our converts by the dozen. It is quite a common occurrence, when addressing congregations, to have many audible comments made by the people. Several times, when exhorting them to accept of Christ, I have heard a number of the old men simultaneously say: 'We do accept; we are men of God,' etc. But, alas! they are like unto the Pharisees of whom the Master said, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far

from me. It is one of our most difficult lessons for the natives, that it avails not 'oku tava kilu.'

"I find the people as a whole very intelligent, acute, and logical reasoners, ready to assent to nearly every statement we make concerning God as being Creator, Ruler, Judge, etc., most willing to admit that all men in general are vile sinners; but never a man of these have I met who would acknowledge that he himself was a sinner. Therein lies our main difficulty. We talk to a man and find him quite ready to agree with us on all points except that of personal sin and personal need of a Saviour. Or, should he by chance acknowledge his need of a Saviour, he immediately assures you that he does accept of Christ and so is all right. I am more and more convinced that the Holy Spirit alone can ever convict them of sin. Our arguments are unavailing, and more and more must we rely upon mighty, prevailing prayer to God that the Spirit may enter their hearts and so convince them of their lost state that they shall come running with the cry of the Philippian jailer. It is by the power of the Holy Spirit and the simple statement of the gospel truth that these people will ever be reached. Our logic, our arguments, our pleadings are impotent for dealing with the old men and women. The young people are our hope, our encouragement, our success. Being less inured to vice and superstition, the young give more ready heed to the gospel message."

#### THE CHIEF AT SERVICE.

"Last Saturday, when making my rounds for the purpose of inviting the people to the next day's services, I went into the 'ombala' (head village) to invite the chief. He informed me that he could not attend because it was the day for his hunt, and all the men were going out to shoot. After some talk and arguing on both sides, he at last consented to postpone the hunt until Monday and attend the services as usual. I had not much faith in his promises, but on Sunday found him fulfilling



them. He and all his attendants came to the morning service. We had a congregation of about 200 and the attention was excellent. I spoke somewhat at length on 'Observing the Sabbath,' and all the while the old chief kept up a running comment much like this: 'Yes, Sunday is God's day. It is fitting to keep the Sabbath holy. Yes, we gave up our hunt because it was Sunday,' etc. I flattered myself that my remarks were taking solid lodgment in the hearts of the old man and all the congregation, but my complaisance was rudely upset shortly after; for no sooner had I closed the door than the old man shouted out: 'Now,

you women, hurry off to your fields. You have been sitting here in laziness all the morning!' So much for my impressive lesson! Then the old man turned to me and said: 'Now, we shall have a successful hunt to-morrow, shall we not? We shall eat lots of meat now, eh?' Of course I said I hoped the hunt would have great success. But, alas! on Monday it rained nearly all day (Sunday had been very fine). The hunt had to be again postponed, and I'm afraid the old man will think long ere he again gives up a hunt, or any other like thing, to attend our services."

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## Notes from the Wide Field.

### AFRICA.

THE MASHONAS.—Rev. Isaac Shimmin, a Wesleyan missionary in Mashonaland, in a recent address in England speaks of the years of oppression from which the Mashonas have suffered at the hands of the Matabele, and that they have been despoiled of their children and wives and looked upon as dogs. Mr. Shimmin, on seeing no children among the huts which he was visiting, asked, "Where are the children?" The answer came, "They are all gone. A year or two ago the Matabele came and took them away from us before we could save them." Mr. Shimmin speaks of the Mashonas, who are closely allied to the natives among whom our East Central African Mission is conducted, as very successful mechanics. They have a Sabbath of their own, occurring on the ninth day from the new moon. Their only form of religion was a species of witchcraft and they are very tricky and depraved. But a better day will come to them now that the Matabele power is overthrown and missionary work has been begun among them.

AN AFRICAN CHIEFTAIN.—Pondoland, which lies between Natal and Cape Colony, has just been annexed to the British possessions and recently a missionary of the Scotch Free Church has undertaken to establish a station at the kraal of the king. This missionary reports that on riding up to his majesty he found him lying down, with his great men around him. He was dressed in a shirt and a few bracelets and his crown. The latter was a singular composition, made up by stitching together a large number of papers of shirt buttons. The tribe is ignorant and in many ways degraded, yet the king gave his consent to the establishment of a mission station, and the gospel, which is the only sure remedy for their wickedness and woes, will soon be preached among them.

DEATH OF M. MABILLE.—The Paris Société des Missions has met with one of the greatest possible losses which could befall it in the recent death of M. Mabille, one of its eminent missionaries among the Basutos of South Africa. This noble man has toiled with great enthusiasm for the Basutos since 1857. His two sons continue in the mission. Five thousand people followed his remains to the grave.

GERMANS IN AFRICA.—The emperor of Germany, having heard of the cruel conduct of some officials of German colonies in Africa, has reminded a detachment of troops, about to depart for those colonies, that they are guardians of German honor.



"You will not forget," he added, "that the men you meet there and who have another color, have also a heart, and that they should be treated with humanity."

CLIMATE ON THE UPPER CONGO.—An official of the Congo Free State, Lieutenant Lemairo, commissary of the district in which Equatorville is situated, makes an interesting report as to the climate and productions of that region to the *Independence Belge*. Though directly upon the equator, the absence of extreme and sudden changes of temperature lessens the exposure to grippe, rheumatism, and affections of the throat and lungs. A European can work all day without being incommoded by the heat. This officer says: "We have never seen an excess of manual labor bring on fever or any sort of indisposition. During my stay at the equator, from December, 1890, to June 19, 1893, not one of the white personnel of the station has died, save a Danish mechanic who came to us only to take his bed. The best illustration which I can give is the American Protestant Mission carried on by Rev. Charles Blair Banks and his wife, who have lived here seven years and have three children born here, who are surprisingly healthy. This result is due to the fact that Mr. Banks, having built a charming cottage in the midst of a real park, has used the resources of the country for the larger part of his food supply—fresh vegetables from his garden instead of 'canned peas,' and in general fresh poultry and mutton instead of 'preserved meats'—fresh goat and sheep milk instead of condensed milk, and the abundant fruits of the country instead of 'choice preserves.'" Liberia coffee planted at Equatorville in November, 1891, bore abundant fruit in June, 1893, the flowers appearing just a year and a half after the berries were planted. The fruits and vegetables of every clime imported at the equator have made rapid and extraordinary growth. The list is too long for reproduction here.

#### SOUTH AMERICA.

A REMARKABLE TESTIMONY TO MISSIONS.—Within the Republic of Paraguay are the Indians of Gran Chaco, among whom the agents of the South American Missionary Society have been laboring. The Public Land Surveyor of the Republic, on the 30th of December last, addressed a letter to the President of the Republic in which he refers to an expedition into the interior from which he had that day returned. He says: "I am surprised at the security and tranquillity with which we can now travel among them, thanks to the effective measures taken by the missionaries of the South American Missionary Society to Christianize those savages. The last time I traversed the same ground, five years ago, I took with me fifteen specially selected men, all armed with Remington rifles and revolvers, and I never allowed anyone to go alone to seek water or to explore our road. We always rode in company and armed, and never went far from our encampment. At night we set sentinels and slept with our weapons at hand. When measuring, if we saw smoke we fell back on our main body, and any signs of Indians made us advance with redoubled caution. In the *toldo* (Indian village) of the chief, called Michi, near the Montelindo River, our horses disappeared, and while a portion of our party sought them, the remainder, who were in camp, were surprised by a company of naked Indians, painted and adorned with feathers, who certainly had no peaceable or friendly intentions. To-day this spirit of hostility has entirely disappeared. I made my present survey with Indian assistance and have not carried a single firearm. At night we slept tranquilly at whatever spot our labor for the day had ceased, no watch being set, and several times in the vicinity of stranger Indians whom we met on the road. We sought the villages instead of avoiding them as formerly." This Public Land Surveyor concludes his letter to the President by commending specially a "fair, delicate, and young English lady, who, in connection with others, has for some time been fearlessly visiting these savages, giving them her medical and surgical skill, etc., instructing them in civilization, and teaching them from the sacred words of the Bible how to live; with the sole desire and hope of lifting them from the sorrow and degradation of heathenism into the happy and pure life of Christianity."

## MADAGASCAR.

A LEPER COLONY.—The London Missionary Society has established a leper colony at Isovina, where several cottages have been built since the terrible cyclone of a year ago last January which destroyed the chapel. Various gifts have been received for the reërection of the buildings, and the doors were opened on the first of February last. Mr. Peake writes that he never witnessed such a scene as that presented when the fifteen lepers arrived on the opening day, bringing a few days later all of their worldly goods. The first gift that was made to each one was a piece of soap, and after their bath clean clothes were given them, consisting of a shirt, loin cloth, and a small sheet as an upper garment, all of which were made of unbleached calico. Mr. Peake says: "It would be quite impossible for me to describe the haste with which they at once proceeded to don their attire. I cannot find words that would convey a just idea of their seeming joy and ecstasy on finding themselves treated as human beings in the Christian name. It was curious on a later occasion to see some of them actually attempt to dance for joy notwithstanding their toeless feet." One of their number, formerly a tinsmith, has acted as pastor and teacher. He recently said: "Who knows but that for this purpose God has sent this degrading malady upon me, as he sent Joseph into Egypt to save his brethren?" The colony is prosperous and the inmates happy.

## CHINA.

SUPERSTITION IN HIGH PLACES.—That the great mass of people in China should be swayed by superstitious notions is nothing strange, but the official declarations of some of the eminent men show an astonishing degree of credulity. A recent memorial by that ablest and best known of Chinese statesmen, Li Hung Chung, states that the breaking of the banks of the Grand Canal, which occurred not long since, was owing to the deviltry of the river god who had concealed himself in the vicinity of that place. This river god, the memorial states, had appeared not merely to the common people but to soldiers and officers while at work; that after offerings and prayers made to him specially that he would not interrupt the work of repairing which was going on, this river god remained passive and permitted a succession of pleasant days, so that the work of repairing could be completed. On this account it was thought fit that the throne should make some recognition of the generally good conduct of the river god, and a title be given him and a temple built in his honor. This memorial, presented in all solemnity, was referred to the Board of Rites, for its consideration, by Li Hung Chung.

## INDIA.

A NATIVE MINISTER.—Rev. Tara Prasad Chatterjee, who has been for thirty-three years connected with the London Missionary Society in Calcutta, has recently died. A memorial of him in the *Chronicle* of the London Society shows that he was a remarkable man, full of faith and of the Holy Ghost. He belonged to a high-caste Brahman family of great wealth, and at the age of eight assumed the Brahmanical thread with great pomp. His parents decided on giving him an English education, and when sixteen years of age he read the story of Christ and his redeeming grace. For a long time he was deterred from making known his convictions from love of his family, especially his grandmother, and from love of society and of money. He saw clearly that to be baptized meant to lose all these. When he did decide to take the step, every effort was made by his relatives to deter him; crowds broke into the house and the police had to be called to prevent a riot. His father vowed that he would see his face no more, which vow was kept for twenty years. Tara's life was changed from one of affluence to one of dependence, and his health failing he was obliged to become a teacher instead of an evangelist as he desired. Later on, with restored health, he gave himself to the ministry with great energy, and among the results of his labors are four

churches in villages and two in the city of Calcutta. His father, a few years before the close of his life, became reconciled to the son and sent for him in his dying hours. The old Brahman gentleman told his son never to forsake Christ, but to work hard in His service. His father gave him, during the last years, a monthly allowance and enabled him to build a substantial house. Since Tara's death it has come to light that he left provision that after his wife's death this house is to revert to the mission for an industrial home. He is spoken of as a lovable man, of admirable energy and tact. He was afflicted with a cancer during the last year of his life; he suffered with remarkable patience, and as the end drew near he wrote on a slate of his wonderful peace and of the clear sight he had of heaven. He died on March 10.

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## Miscellany.

### BIBLIOGRAPHICAL.

*The New Acts of the Apostles; or, The Marvels of Modern Missions. A series of Lectures upon the Foundation of the "Duff Missionary Lectureship."* By Arthur T. Pierson, author of *The Crisis of Modern Missions, Miracles of Missions, Many Infallible Proofs*, etc. With an Introduction by Rev. Andrew Thomson, D.D., F.R.S.E., of Edinburgh, Scotland. New York: The Baker & Taylor Co.

This is the fourth volume that has been given to the world growing out of the "Duff Missionary Lectureship," which was founded by funds left by Dr. Alexander Duff, the terms of which require a quadrennial series of lectures on foreign missions or some cognate subject. Dr. Thomas Smith's series on "Mediæval Missions," Dr. W. F. Stevenson's on "The Dawn of the Modern Mission," and Sir Monier Williams' on "Buddhism" have already taken their places as standard works upon the subjects of which they treat. The fourth series was delivered by Dr. Pierson in 1893 in several university towns of Scotland, and the crowded audiences which attended their delivery attest their great interest and value. Dr. Pierson's intense enthusiasm and his wide reading on the subject of missions are apparent in this as in all his previous works. It is a marvel that amid the exacting labors of the temporary pastorate of the Metropolitan Tabernacle in London he could have prepared these lectures. Believing that Jesus Christ is in the world now as truly as in apostolic days, and that what is recorded in the canonical book of the Acts is only what Jesus *began* to do, these lectures dwell upon what our divine Lord has continued to do during the succeeding centuries and especially in this last century, in which new forces are

brought into operation for the spread of the kingdom. We have been especially interested in the chapters on the "New Open Doors," "The New Pioneers, Men and Women," and the four sections under the heading of "New Converts and Martyrs." Dr. Pierson's faith and fervor lead him in some cases, as we think, to present the brighter side of a story with little reference to the darker shades which are essential to a full and correct impression. In this, as in volumes he has previously issued, Dr. Pierson is doing excellent service in stimulating the laggard church of Christ to engage in this vast and blessed work of missions.

*Congregationalists in America: A Popular History of their Origin, Belief, Polity, Growth, and Work.* By Rev. Albert E. Dunning, D.D. Special chapters by Rev. J. E. Roy, D.D., Rev. Francis E. Clark, D.D., Rev. Howard A. Bridgman, and Rev. Alonzo H. Quint, D.D.; with Introductions by Rev. Richard S. Storrs, D.D., LL.D., and Major-General Oliver O. Howard, LL.D. New York: J. A. Hill & Co.

This volume is a handsomely printed, substantially bound, and copiously illustrated history of Congregationalism, "prepared for busy pastors, Sunday-school teachers, Bible classes, Christian Endeavor Societies, and others who wish to know what the Congregational denomination stands for, what it has done in this country, what it is fitted to do, and how it is related to the kingdom of God." This valuable work has special features which will be of great use to our younger Congregationalists, such as the history of our missionary enterprises, our colleges and seminaries, and the excellent summary of our literature. The Congregational polity will have a clearer meaning because of what is here written.



## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

*For China and Japan and for the missions within these empires:* that God would interpose so that war shall be averted, or, if it must needs continue, that out of it may come blessings to both nations in a better knowledge of themselves and a deeper sense of their need of God's guidance and protection; that the people may learn righteousness; that the Christian disciples, native and foreign, may be true to their convictions and be kept from harm; and that the Prince of Peace may set up his kingdom in these nations.

### DEPARTURES.

July 18. From New York. Miss Lucille Foreman, of Germantown, Pa., to join the Central Turkey Mission; also, Dr. F. D. Shepard and wife returning to their medical work at Aintab.

July 21. From Montreal, Canada. Rev. George C. Reynolds, M.D., and wife returning to the Eastern Turkey Mission, and Miss Elizabeth B. Huntington, of Norwich, Ct., to join the same mission.

August 4. From Boston. Mrs. Laura Tucker Seelye, formerly of the Central Turkey Mission, to join the Western Turkey Mission; also, Miss Annie M. Barker, of Toronto, Canada, to join the same mission.

August 4. From New York. Miss Ida W. Prime, returning to the Western Turkey Mission.

Dr. Bower and Miss Fay, who were announced in last month's number as sailing from New York, July 11, for West Africa, did not sail until July 18.

### ORDINATION.

July 17. At Holyoke, Mass., Mr. Dwight Goddard, under appointment to the Foochow Mission.

### MARRIAGES.

July 11. At Andover, Mass., Rev. Samuel C. Bartlett, Jr., to Miss Fanny S. Gordon, daughter of Rev. M. L. Gordon, D.D., of the Japan Mission.

July 12. At New Haven, Conn., Rev. Charles E. Ewing to Miss Bessie G. Smith, both under appointment to the North China Mission.

August 7. At North Amherst, Mass., Rev. Edward P. Holton, of the Madura Mission, to Miss Gertrude M. Sears, of North Amherst.

August 14. At Beulah, Col., Mr. John L. Mateer to Miss Mary L. Sellers, both under appointment to the North China Mission.

### DEATH.

June 29. At Los Angeles, Cal., Rev. Lyman D. Chapin, formerly of the North China Mission. (See page 363.)

### SAILED.

*The Morning Star* sailed from Honolulu for Micronesia July 18.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The year at the Harpoot station, Eastern Turkey. (See page 380.)
2. Earthquake and cholera in Turkey. (See page 359.)
3. What has been accomplished in the new East African Mission. (See page 385.)
4. Accepting with the mouth and not the heart. (See page 387.)
5. A brave young Christian in China. (See page 382.)
6. The plague at Canton and the superstitions of the people. (See pages 362 and 384.)
7. A work of faith in Austria. (See page 379.)
8. Good news from Uganda. (See page 397.)

## Donations Received in July.

### MAINE.

Alfred, Cong. ch. and so.	25 00
Bridgton, 1st Cong. ch. and so.	11 00
Kennebunkport, South Cong. ch. and so.	9 79
Machias, Centre-st. Cong. ch. and so.	3 10
Portland, St. Lawrence-st. ch., 10;	
Daniel Choate, 5,	15 00

Sherman Mills, Washburn Memorial church,  
Union, Cong. ch. and so.  
*Legacies.*—Bangor, Nehemiah Kirtledge, by F. A. Wilson and B. B. Thatcher, Ex's,

5 00
10 00—78 89
750 00
828 89



## NEW HAMPSHIRE.

Antrim, 1st Cong. ch. and so.	4 00
Concord, A friend,	5 00
Conway, 2d Cong. ch. and so.	6 00
Deerfield, Cong. ch. and so.	19 54
Exeter, 1st Cong. ch. and so.	202 29
Hollis, Cong. ch. and so.	20 69
Plaistow, N. H., and No. Haverhill, Mass., Cong. ch. and so.	26 25
Portsmouth, Mrs. Frank H. Sheldon,	2 00
Rindge, Cong. ch. and so.	25 30
Surry, Cong. ch. and so.	1 70
Troy, David P. Lowe,	1,000 00—1,312 77
<i>Legacies.</i> —Dublin, Mrs. Lucy B. Richardson, by L. P. Eaton, Ex'r, add'l,	150 00

1,462 77

## VERMONT.

Berlin, Cong. ch. and so.	18 51
Brandon, Cong. ch. and so.	25 00
Chelsea, Cong. ch. and so.	59 23
Fair Haven, 1st Cong. ch. and so.	12 56
Lyndon, Cong. ch. and so.	5 00
Morgan, Cong. ch. and so.	5 00
Newport, 1st Cong. ch. and so.	16 91
No. Bennington, Cong. ch. and so.	56 75
So. Royalton, Cong. Sab. sch., for catechist, Madura,	10 00
Underhill, Cong. ch. and so.	5 16
Vershire, Cong. ch. and so.	4 00
Waterbury, Cong. ch. and so.	20 19—238 31

## MASSACHUSETTS.

Amherst, 1st Cong. ch. and so., 100;	
2d ch., Mission Band, 2,	102 00
Andover, West Cong. ch. and so.	60 00
Barnardston, Cong. ch. and so.	11 38
Boston, 2d ch., Dorchester (of which 100 from B. C. Hardwick), 221.77;	
Union ch., 175.76; Walnut-ave. ch., 130; Maverick ch., 76; Old South ch., 50; Mt. Vernon ch., 35; Eliot ch., m. c., 2.25,	690 78
Brookfield, Cong. ch. and so.	13 68
Cambridge, Y. La. Mis. so., of Old Cambridge Baptist ch.	11 50
Cambridgeport, Pilgrim ch.	34 09
Campello, South Cong. ch. and so., 100; A friend, for support of Mr. Melicha, Bohemia, 75,	175 00
Clinton, C. L. Swan,	25 00
East Charlemont, Cong. ch. and so.	16 50
East Northfield, Miss Sarah Aldrich, Enfield, Cong. ch. and so.	6 00
Foxboro, Cong. ch. and so.	40 00
Gloucester, Trinity Cong. ch. and so.	31 37
Groveland, Cong. ch. and so.	50 00
Hamilton, E. M. Knowlton,	17 00
Hampshire co. W. H. L. U. of En- deavor Societies, for native preacher, Madura,	3 00
Harvard, Rev. C. C. Torrey,	50 00
Hatfield, Cong. ch. and so.	15 00
Hawley, Cong. ch. and so.	48 75
Hinsdale, Cong. ch. and so.	5 11
Holyoke, 2d ch., 294.73; do., Ladies, for salary Mrs. W. E. Hitchcock, 150,	48 88
Ipswich, South Cong. ch. and so., 40;	354 73
Linebrook, Cong. ch. and so., 26.72,	
Lancaster, Cong. ch. and so.	66 72
Leicester, 1st Cong. ch. and so.	20 06
Linden, Cong. ch. and so.	35 71
Mattapoisett, Mrs. P. G. Hubbard,	5 75
Mill River, Cong. ch. and so.	2 00
New Bedford, North Cong. ch. and so. (of which 54.91 from the Cent-a-day Fund), for support of Rev. and Mrs. F. R. Bunker,	32 29
Newton Centre, S. F. Wilkins,	125 68
No. Brookfield, 1st Cong. ch. and so.	46 00
Northampton, 1st Cong. ch. and so., 273.25; A. L. Williston, 300,	44 00
Oakdale, Charles T. White,	573 25
Oxford, 1st Cong. ch. and so.	2 00
Pittsfield, 1st Cong. ch. and so.	60 25

Reading, Cong. ch. and so.	10 00
So. Brantree, Cong. ch. and so.	16 00
So. Walpole, Missionary,	1 00
Springfield, 1st ch., 50; South ch., 50;	
Olivet ch., 39; S. Morris Coe, 10,	149 00
Walpole, Cong. ch. and so.	20 00
Wellesley Hills, Cong. ch. and so.	75 51
Wellfleet, 1st Cong. ch. and so.	14 36
Westport, Pacific Union Cong. ch. and so.	10 00
West Springfield, Park-st. ch., 34.53;	
Ashley School and Charitable Fund, 145.63,	180 16
West Stockbridge, Village Cong. ch. and so.	23 60
Whately, Cong. ch. and so., with other dona., to const. Rev. GEORGE L. DICKINSON, H. M.	32 05
Worcester, Central Cong. ch. and so., 111; Piedmont ch., 40,	151 00
—, Two friends,	50 00—3,580 91
<i>Legacies.</i> —Granville, Clement Hol- comb, by M. J. Rose, Ex'r,	25 00
Northampton, George W. Hubbard, by L. Clark Seelye and John Whittlesey, Trustees,	2,000 00
Wrentham, Jenima Hawes, by Sam'l Warner, Ex'r, add'l,	3,341 75—5,366 75

8,947 66

## RHODE ISLAND.

Newport, United Cong. ch., Mrs. Thatcher Thayer, to const. JOHN STEVENS, H. M.	100 00
Pawtucket, Lorraine ch.	5 00
Providence, Pilgrim ch.	15 00—120 00
<i>Legacies.</i> —Pawtucket, Hugh Mc- Crum, by Wm. E. Tolman, Adm'r,	5,941 78
Providence, Susan P. Gladding, by J. G. Parkhurst, Ex'r,	66 67—6,008 45

## CONNECTICUT.

Branford, H. G. Harrison,	10 00
Buckingham, Cong. ch. and so.	14 11
Bristol, Cong. ch. and so.	75 00
Canaan, Pilgrim Cong. ch. and so.	22 01
Chaplin, Cong. ch. and so.	15 00
Danielsonville, Westfield Cong. ch. and so.	34 46
Litchfield, 1st Cong. ch. and so.	40 62
Mansfield Centre, Extra-cent-a-day Band,	5 82
Meriden, 1st Cong. ch. and so., 203;	
Centre Cong. ch. and so., to const. Rev. J. C. WILSON, H. M., 50,	253 00
New Haven, Church at Yale College, 30; Dr. Robert Crane, 10,	40 00
Newington, Cong. ch. and so.	34 52
New London, 1st church of Christ,	129 93
New London Co., Friends,	120 00
Niantic, East Lyme Cong. ch. and so.	5 00
Old Saybrook, Cong. ch. and so.	34 05
Plantsville, Cong. ch. and so.	33 52
Sherman, Cong. ch. and so.	26 70
So. Glastonbury, Cong. ch. and so. and Sab. sch.	7 73
Southport, Cong. ch., to const. HELEN M. BRADLEY, H. M.	112 62
Stonington, 1st Cong. ch. and so.	15 00
Tolland, Cong. ch. and so.	34 02
Voluntown and Sterling, Cong. ch. and so.	11 21
Wallingford, Cong. ch. and so.	18 25
West Hartford, Cong. ch. and so., 31.13; Mrs. E. W. Morris, 15,	46 13
Westminster, Cong. ch. and so.	2 00
Weston, Cong. ch. and so.	10 00
West Suffield, Wm. Dewey,	25 00
Wethersfield, Cong. ch. and so.	36 82
Windham, Cong. ch. and so.	24 83
Woodstock, 1st Cong. ch. and so.	28 04
—, A friend,	10 00—1,275 39
<i>Legacies.</i> —Cornwall, Silas C. Beers, by John E. Calhoun, Ex'r, add'l,	428 27

1,703 66

## NEW YORK.

Angola, Miss A. H. Ames, for Japanese student,	5 00
Antwerp, 1st Cong. ch.	14 90
Brooklyn, South Cong. ch.	75 00
Busti, Eli Curtis,	5 00
Corona, Union Evan. ch.	50 00
De Peyster, Cong. ch.	6 00
Fredonia, Mrs. C. P. Hubbard,	10 00
Homer, Cong. ch.	9 00
Mt. Sinai, Cong. ch.	16 60
New York, O. W. Coe, 50; "W. C. C.," 5; "C. E.," for work in China, 2,	57 00
Norwich, Cong. ch., for Scudder	
Memo. Fund,	40 00
Walton, 1st Cong. ch.	145 62—434 12

## NEW JERSEY.

Glen Ridge, Cong. ch.	10 00
Vineland, Mrs. G. F. Gillette,	1 00—11 00

## PENNSYLVANIA.

Allegheny, S. M. Youngs,	5 00
Guy's Mills, Woman's Mis. Soc.	5 00
Philadelphia, C. C. Savage,	150 00
Wheatland, Cong. ch. and so.	2 25—162 25
Legacies.—Philadelphia, Mrs. Clara Bert Ashmead, by Dr. Charles Schaffer, Ex'r, less tax, 250,	4,750 00
	4,912 25

## FLORIDA.

Inter Lachen, 1st Cong. ch.	7 20
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## TENNESSEE.

Memphis, A. J. Iverson,	10 00
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## MISSOURI.

Old Orchard, Cong. ch.	20 00
Windsor, Cong. ch.	5 00—25 00

## OHIO.

Bellevue, S. W. Boise,	20 00
Cleveland, Lakewood Cong. ch., 5, and Union Cong. ch., 3.34, both toward salary Rev. J. P. Jones,	8 34
East Liverpool, Mrs. H. T. Kitchel,	50 00
Greenwich, Cong. ch.	2 10
Oberlin, 1st Cong. ch., of which 10 from Mrs. Veits and 5 from a mem'r,	74 90
Radnor, Mrs. Molly Jones,	1 00
Sullivan, Cong. ch., of wh. 5 from Mrs. C. E. Ingraham,	9 00—165 34
Legacies.—Hudson, Mrs. Abigail D. Case, by James H. Seymour, Ex'r,	50 00
	215 34

## ILLINOIS.

Algonquin, Cong. ch., Rev. and Mrs. W. A. Elliott,	1 00
Canton, Cong. ch.	25 14
Chicago, 1st Cong. ch., 93.72; Union Park, m. c., 7.24,	100 96
Earlville, "J. A. D.,"	25 00
Galva, Cong. ch.	30 70
Hinsdale, Cong. ch.	43 59
Lee Centre, Cong. ch.	11 40
No. Aurora, Rev. R. F. Paxton and wife,	5 00
Odell, Cong. ch., Mrs. H. E. Dana, to const. Mrs. CLARA DANA MC-WILLIAMS, H. M.	100 00
Plainfield, Cong. ch.	16 00
Ravenswood, W. R. R.	10 00
Rogers Park, Cong. ch.	26 65
Rollo, Cong. ch.	18 00
Seward, R. E. SHORT, to const. himself H. M.	100 00
Sheffield, Cong. ch.	73 86—587 30

## MICHIGAN.

Benzonja, 1st Cong. ch.	20 00
Kendall, Rev. W. H. Ross,	5 00
Lansing, Plymouth ch.	44 13
Manistee, 1st Cong. ch.	24 00
St. Joseph, 1st Cong. ch.	51 10—144 23

## WISCONSIN.

Berlin, Union Cong. ch.	15 00
Boscobel, Cong. ch.	20 00
Brandon, Cong. ch.	10 56
Darlington, Cong. ch.	40 00
Emerald Grove, German Cong. ch.	3 36
Genoa Junction, Dr. B. J. Bill,	5 00
Green Bay, 1st Presb. ch., 86.99; Mrs. W. D. Cooke, 1,	87 99
Hartland, Cong. ch.	14 25
Ithaca, Cong. ch.	6 00
La Crosse, Cong. ch.	101 05
Lake Geneva, Cong. ch.	19 00
Menasha, Cong. ch., 50; E. D. Smith, 500,	550 00
Osseo, Cong. ch.	4 00
Racine, Mrs. Smith and Marsh, 100;	
Mary Jorghenson, 10,	110 00
Springvale, Cong. ch.	13 50—999 71

## IOWA.

Big Rock, Cong. ch., of wh. 2.50 from "The Gleaners,"	10 00
Blairstown, Mrs. Jane H. French,	10 00
Clarion, Cong. ch.	3 70
Clinton, Cong. ch.	13 19
Corning, Cong. ch.	10 23
Davenport, Edwards Cong. ch.	56 25
Des Moines, German Cong. ch.	10 00
Galt, Cong. ch.	1 00
Lansing, Rev. Andrew Kern,	3 00
Manchester, 1st Cong. ch.	33 23
Minden, German Cong. ch.	10 00
Nashua, Cong. ch.	10 00
New Hampton, German Cong. ch.	5 07
Rowen, Cong. ch.	3 01
Stacyville, Mr. and Mrs. George Wall,	5 00
Tipton, D. B. Eells,	10 00
Woodbine, S. E. Hillis,	50 00—243 68

## MINNESOTA.

Elk River, Union Cong. ch.	10 00
Faribault, Cong. ch.	49 13
Freeborn, Cong. ch.	3 50
Freedom, Cong. ch.	2 86
Merriam Park, Olivet Cong. ch.	2 50
Minneapolis, Thomas Hale Williams,	10 00
St. Paul, Park Cong. ch.	22 66
Sleepy Eye, Cong. ch.	3 45
Spring Valley, Cong. ch.	10 16
Winona, 1st Cong. ch.	40 00
Worthington, Cong. ch.	3 68—157 94

## KANSAS.

Lawrence, A friend,	5 00
Overbrook, 1st Cong. ch.	11 92
Ridgeway, Cong. ch.	4 15—21 07

## NEBRASKA.

Addison, Cong. ch.	3 00
Arberville, A friend,	5 00
Arcadia, Cong. ch.	12 00
Beatrice, Mrs. J. N. Wilber, 4; Mrs. Day, 1,	5 00
Bruning, Cong. ch.	1 26
Franklin, Cong. ch.	16 50
Hay Springs, Rev. H. E. Locklin,	10 00
Linwood, Cong. ch.	12 71
Shickley, Cong. ch.	2 07
Strang, Cong. ch.	3 26—70 8c

## CALIFORNIA.

Santa Barbara, Cong. ch.	9 55
Stockton, Rev. John C. Holbrook, D.D.	10 00—19 55

## COLORADO.

Bachelor, 1st Cong. ch., Rev. F. E. Eckel,	5 00
Denver, 3d Cong. ch.	51 97—56 97

## WASHINGTON.

Ritzville, German Cong. ch.	6 00
Rosario, A friend,	5 00
Tacoma, J. Arntson,	25 00—36 00

## NORTH DAKOTA.

Amenia, Cong. ch.	10 56
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## SOUTH DAKOTA.

Mission Hill, Cong. ch.	3 00
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## UTAH.

Park City, Cong. ch.	20 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Bastrey church, 34.85;	
Skalitz church, 3.24; Königgratz church, 2.41,	40 50
Micronesia, "Morning Star," Capt. Geo. F. Garland,	60 00—100 50
Legacies. — England, South Liverpool, John Carow, by James A. Roosevelt of New York, Exr, bal., less expenses,	4,808 29
	4,908 79

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS, Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For several missions, in part,	10,621 73

## From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	3,250 00
For refit for Miss Dudley,	75 00
For grant for Miss Meyer,	150 00—3,475 00

## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — East Alstead, 2d Cong. Sab. sch., 10; Greenville, Cong. Sab. sch., 20; Rochester, Y. P. S. C. E., 5,	35 00
VERMONT. — Thetford, Y. P. S. C. E., for pupil in High School, Mardin,	25 00
MASSACHUSETTS. — Bernardston, Y. P. S. C. E., 2.50; Boston, Cong. Sab. sch., Allston, 3.27; Dudley, Y. P. S. C. E., 4.14; Hopkinton, Y. P. S. C. E., for pupil, Pasumalai Sem., 26.14; No. Amherst, Y. P. S. C. E., Two-cents-a-week Fund, 5.10; Rockport, Y. P. S. C. E. of 1st ch., 13.77,	55 01
RHODE ISLAND. — Chepocket, Y. P. S. C. E.	4 68
CONNECTICUT. — Norwich, Dickson H. Leavens, for the Chinese, 10c.; Southington, 1st Cong. Sab. sch., 18.01,	18 11

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Kennebunkport, South Y. P. S. C. E., for educa. girl at Pasumalai,	15 00
MASSACHUSETTS. — Boston, A friend, for relief of earthquake sufferers at Constantinople and Adabazar, 1,000; do., Friends, per Dr. H. S. Pomeroy, for work at Skalitz, 330; do., A friend, for deficit preachers' salaries, Cesarea, 50; do., A friend, for famine relief, Erzroom District, 1; do., A. S. Morss, for home for discharged prisoners, Okayama, 10; Bradford, Y. P. S. C. E. of 1st ch. of Christ, for educa. two pupils in India, 9; Chelsea, Central Y. P. S. C. E., for work of Rev. R. A. Hume, 3; Chicopee, Extra-cent-a-day Band of 1st Cong. ch., for tuition of boy in High School, Galatia, 5.02; Dalton, Cong. Sab. sch., for educa. Garabed Y. Yardumian, 25, and Ardashes Courdrajian, 15; Dedham, M. C. B., for use Miss Nancy	

NEW YORK. — Deansville, Y. P. S. C. E., for pupil in India,	6 00
ILLINOIS. — Chicago, Green St. Y. P. S. C. E., 8.25; St. Charles Y. P. S. C. E., "Edna Shibley Memorial," 8,	16 25
MICHIGAN. — Ann Arbor, 1st Cong. Sab. sch. 4.51; Clinton, Y. P. S. C. E., 12,	16 51
MINNESOTA. — Minneapolis, Y. P. S. C. E. of Pilgrim Cong. ch.	1 50
KANSAS. — Fort Scott, Y. P. S. C. E. of 1st Cong. ch.	2 00
NEBRASKA. — Franklin, Cong. Sab. sch.	2 94
COLORADO. — Colorado Springs, Y. P. S. C. E. of 1st Cong. ch.	10 00
WASHINGTON. — Seattle, Plymouth Cong. Y. P. S. C. E., for pupil, High School, Adams,	25 00
SOUTH DAKOTA. — Hetland, Y. P. S. C. E.	6 55
	224 55

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Manchester, 1st Cong. Sab. sch.	34 63
VERMONT. — Montpelier, Infant Class, Bethany Sab. sch.	10 17
NEW YORK. — No. Walton, Cong. Sab. sch., for <i>Morning Star</i> ,	10 00
KANSAS. — Topeka, Y. M. C. A., 20.40; Y. W. C. A., 11.60, both for <i>Morning Star</i> ,	32 00
TURKEY. — Adabazar, Y. P. S. C. E., for the new R <sub>g</sub> W. Logan,	4 40
	91 20

## FOR SUPPORT OF YOUNG MISSIONARIES.

NEW YORK. — Brooklyn, Y. P. S. C. E. of Ch. of the Pilgrims,	25 00
ILLINOIS. — Chicago, Y. P. S. C. E. of Warren-ave. Cong. ch., toward salary Rev. and Mrs. F. E. Jeffery, 25; Crystal Lake, Y. P. S. C. E., 5; Farmington, do., 12.50; Geneseo, do., 15; Kangley, do., 5; Wheaton, do. of 1st ch., 5,	67 50
WISCONSIN. — Milwaukee, Y. P. S. C. E. of Grand-ave. Cong. ch., 50; Plymouth, Y. P. S. C. E., 3.60; West Salem, do., 3.12,	56 72
MINNESOTA. — New Paynesville, Y. P. S. C. E.	25 00
	174 22

## CONTRIBUTIONS FOR THE DEBT.

MAINE. — Castine, Trin. Cong. ch., 10.07; West Lebanon, Elizabeth J. Shapleigh, 25,	35 07
MASSACHUSETTS. — Boston, F. A. W., 1; Housatonic, X., 20; Norfolk co., C. B. M., 100; West Roxbury, N. G. C., 100; Winchendon, A friend, 5,	226 00
CONNECTICUT. — Kent, 1st Cong. ch.	82 10
MICHIGAN. — —, A friend,	50 00
MINNESOTA. — Minneapolis, Fifth-ave. Cong. ch.	11 50
CANADA. — Bowmanville, Miss E. R. Free-land,	2 00
	406 67

Jones, 20; Haverhill, Chinese Mission School, No. Cong. ch., for work in South China, 13; Somerville, Y. La. Mis. Soc. of Broadway Cong. ch., for school care of Mrs. W. H. Gulick, 20.58; South Lawrence, Cong. Sab. sch., for work at Brousa, 10; Williamstown, Faculty and students of Williams College, for Pasumalai College, India, 350; Wilmington, Chester W. Clark, for work at Skalitz, 1; Worcester, Immanuel ch., for work of Miss E. C. Wheeler, 48.40; —, Armenians, for the support of the Hoghi pastor, Harpoot, 36,	1,947 00
CONNECTICUT. — Burnside, Friends, for work in Husinec, 150; East Windsor, Y. P. S. C. E., for boy in school, care Rev. J. C. Perkins, 7.50; do., King's Daughters of 1st Cong. ch., for educa. girl in Sivas, 10; Meriden, 1st Cong. Sab. sch., for girl in	



school at Brousa, 50; New Haven, Mrs. Amelia A. Leonard, for work in Marsovan, care Rev. John F. Smith, 25; Watertown, Dr. L. R. Smith, for work of Dr. Grace N. Kimball, 5; do., Pri. Dept. of Cong. Sab. sch., for child in kindergarten, Yozgat, 5, 252 50  
 NEW YORK. — Brooklyn, Cent. Cong. Sab. sch., toward salary Bible readers, Madura, 36; Canandaigua, Rev. N. M. Calhoun, for famine relief at Oorfa, 8; Floral Park, E. S. Miller, for use of Miss E. M. Stone, 10; Frankfort, Mrs. C. F. Waterbury, for building parsonage at Osmanieh, 20; Jamestown, C. O. Van Duzee, for photograph frame for girls' school, Erzroom, 1; New York, Broadway Tabernacle Chinese Sab. sch., toward support native Chinese missionary, 25; do., Forest-ave. Cong. ch., for work of Rev. W. P. Elwood, 15, 115 00  
 NEW JERSEY. — Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for native preacher, India, 36; PENNSYLVANIA. — Bryn Mawr, Kate R. C. Allchin, for Okayama Orphanage, 6; Reading, Herbert Reider, for famine relief, Erzroom District, 50c, 6 50  
 FLORIDA. — Eustis, So. Fla. Chautauqua For. Mis. Soc., for Bible reader, Zulu, 25 00  
 MISSOURI. — Webster Groves, Y. P. S. C. E., for school at Gemerik, care Rev. J. L. Fowle, 26 00  
 OHIO. — Claridon, Mrs. C. W. Eames, for use of Miss S. A. Searle, 10; Oberlin, Miss A. B. Ring, for tuition of Kemstanka T. Boydgeava, 20, 30 00  
 ILLINOIS. — Chicago, Kenwood Evan. Sab. sch., for educa. two boys, Mardin, 50; do., Junior C. E. S., Mayflower Cong. ch., for famine relief, Etzroom District, 1, 51 00  
 MICHIGAN. — Monroe, Mrs. M. E. Bissell, for the Bahirwadi school, 10 00  
 WISCONSIN. — Appleton, Ladies of 1st Cong. ch., for work, care Mrs. H. C. Hazen, 30; Waukesha, Rev. J. A. Blaisdell, for work of Rev. H. G. Bissell, 5, 35 00  
 IOWA. — Ida Grove, Mrs. F. N. Buchanan, for house for native preacher, Ceylon, 50; Sawyer, S. B. Dewey, for church building, Philippopolis, 10, 60 00  
 KANSAS. — Topeka, Junior C. E. S. of 1st Cong. ch., for use of Prof. Melkon, 5 00  
 CALIFORNIA. — Riverside, Junior C. E. S., for Bible-woman in India, 15 00  
 NEW BRUNSWICK. — St. John, A. H. Heath, for Okayama Orphanage, 5 00  
 MEXICO. — Hermosillo, Mabel and Albert Crawford, for deaf and dumb boy in kindergarten, Talas, Turkey, 1 00  
 TURKEY. — Alacham, Friends, by Nicola Kouzonjak Oghlon, for medical work at Chisamba, 44 00

### MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS,

Miss Ellen Carruth, Boston, *Treasurer*.

For Mrs. Bridgman, Umzumbe Home, 5 00  
 For Mrs. Newell, Gedik Pacha, for health of Miss Dolomajian, 65, and for new school furniture and repairs, 80, 145 00  
 For educa. girl, care Rev. F. R. Bunker, 5 00  
 For girl in Inanda Seminary, 30 00  
 For scholarship, Amanzimtote, 25 00  
 For use of Mrs. H. M. Bridgman, 15 00  
 For girl, care Miss Laura Farnham, 10 00  
 For school at Brousa, 13 20  
 For kindergarten work, care Miss F. E. Burrage, 7 00  
 For use of Miss E. C. Wheeler, 240 00  
 For Woman's Hospital, care Dr. Van Allen, 16 00  
 For do., 2 25  
 For girl in school, Pao-ting-fu, 15 00  
 For scholarship Okatsee Nunohiro, 15 00  
 For use of do., 2 00  
 For Okayama Orphanage, 2 00  
 For work, care Rev. G. H. Krikorian, 25 00  
 For pupil, Marash Academy, 20 50

For Mrs. Karmarkar, 500 00  
 For school, care Mrs. E. S. Hume, 150 00  
 For support of "Mohammed," care Mrs. E. S. Hume, 30 00—1,272 95

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*,

For Bible-woman, care Miss M. R. Perkins, 25 00  
 For Miss Dyer, care Miss Hattie Seymour, 15 75  
 For Boys' Normal School, Amanzimtote, 30 00  
 For Bible-woman, Madura, 45 00  
 For Bible-woman's Home, Madura, 10 00  
 For furnishing girls' school, Marsovan, 50 00  
 For do., 60 00  
 For do., 10 00  
 For school, care Rev. R. A. Hume, 40 00—285 75

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California, *Treasurer*.

For educa. child, care of Miss A. E. Harwood, 25 00

From THE CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, Canada, *Treasurer*.

For support of boy, care of Rev. W. T. Currie, 21 00

FOR NORTH CHINA COLLEGE, TUNG-CHO.

MAINE. — Calais, Members of Cong. Sab. sch., by G. R. G., 11; Portland, 2d Parish ch., A lady, 10, 21 00

VERMONT. — Fairfield, Cong. ch. and so, 5 00

MASSACHUSETTS. — Boston, 2d ch., Dorchester, 50c; Boxford, Mr. and Mrs. W. P. Alcott, 10; Bradford, John B. Tewksbury, 10; Dudley, Cong. Sab. sch., 10; Lunenburg, Evan. Cong. ch., 5.90; Somerville, Franklin-st. Cong. Sab. sch., 100; Tewksbury, Cong. ch., 20.87, and Junior C. E. S. and Sab. sch., 11.70; Winchendon, North Cong. Sab. sch., 10, and Friends, 53; Worcester, Plymouth Sab. sch., Mrs. P.'s class, 2, and A friend, 1, 234 97

RHODE ISLAND. — Providence, Central Cong. Sab. sch., 25 00

CONNECTICUT. — New London, Sab. sch. and Y. P. S. C. E. of 1st Church of Christ, 21; Norwich, 2d Cong. Sab. sch., 64.35; Prospect, Y. P. S. C. E., 6, 91 35

OHIO. — Columbus, Mrs. P. L. Alcott, 2 00

ILLINOIS. — Mattoon, 1st Cong. ch., 5 00

MICHIGAN. — Battle Creek, Mrs. Prof. C. S. Hartwell, 2 00

WISCONSIN. — Hayward, Cong. Sab. sch., 6 00

CALIFORNIA. — East Los Angeles, Y. P. S. C. E., 1 10

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston,

*Treasurer*, 5 00

398 42

Previously received and acknowledged

since September 1, 1893, 3,728 15

Received in July, as above, 398.42

4,126.57

4,658 62

Donations received in July, 29,544 48

Legacies received in July, 22,311 76

51,856 24

Total from September 1, 1893, to July 31, 1894: Donations, \$433,406.23; Legacies, \$160,456.48=\$593,862.71.



# FOR YOUNG PEOPLE.

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## GOOD TIMES IN UGANDA.

THOSE who were the young people of the year 1878 remember well the call of Mr. Stanley, on returning from his first journey across Africa, for missionaries to preach the gospel in Uganda, the country bordering on the great Central African lake called Victoria Nyanza. The Church of England promptly responded to the call and has ever since been sending out relays of devoted men, who have held on their way through various changes of government and through civil wars and great political disorders. Up to this date no women have been sent there. Many men have fallen victims to the hostile climate and to the great strain and peril of their position, and Bishop Hannington met



KING MWANGA.

his death at the hands of murderers incited by the king. Still the successes of the mission have been great. They would have been greater if the Roman Catholic Church had not followed the English, according to its declared intent to "sit down opposite every Protestant mission," wherever established. The untaught native mind has naturally been distracted between the two differing religions, and strong parties have antagonized each other, though comparative quiet has followed the division of the country into a Protestant and a Roman Catholic Uganda.

We cannot tell here the story of King Mtesa nor of the bloody fight among his sons for their father's throne. His successor, Mwanga, who was a cruel, fickle, and lawless young despot, became at one time a miserable fugitive, but is now reëstablished in the kingdom. For a while he was a Mohammedan, then again a Roman Catholic, but now he professes to be a Protestant, and his behavior is far more reasonable and orderly than formerly. Now he is never seen drunk, whereas he used never to be sober.

Some months ago, the missionary, Mr. Roscoe, had serious talks with Mwanga about his sins, especially about smoking bhang, or the wild hemp, which intoxicates the smoker. The king said he would like to give up these sins but that he should have to do it gradually, since he was specially fond of bhang-smoking. Nothing further was heard of the matter until one day when news came that the chief bhang-smoker at the king's court had given it up, and that others who would not give it up had left for another place. When Mr. Roscoe asked the king if this was so, he replied, "Yes," adding that they must give it up or leave the palace, as he was going to give it up himself. He did not want temptation about him, as he knew the fight would be hard enough as it was. For the likenesses of the king and of his Katikiro, or chief officer, which we give, we are

indebted to *The Church Missionary Gleaner*. This Katikiro is spoken of as a very able man both as politician and soldier. He is regular in attendance at church, morning by morning, listening to the Christian instruction which is there given.

The missionaries were startled in the autumn of 1893 by strange misapprehensions and defections in the native church. For instance, a native, on being asked if he had entered upon the Christian life, replied that he had read half through the



APPOLO KAGWA, THE KATIKIRO.

Prayer Book and hoped soon to read St. Matthew's Gospel! The notion had become widespread that only those who could *read* would be saved! Another nominal Christian, named Musa, came to the missionaries saying, "I get no profit from your religion, though I have been a reader seven years, and I wish my name given out as having returned to heathenism." This apostasy greatly distressed the missionaries and the church. A series of meetings for special instruction and prayer was resolved upon. At the very first meeting the spirit of contrition and confession came upon the people. "The showers have come, the blessing is amongst us," writes Mr. Baskerville. "I must tell you that Musa has come back. It is grand! He was in the church when Mr. Pilkington told the people about him at the first meeting. No one dreamt of his being there. The Lord had brought him. He repented and gave up his wives and his chieftainship, these being, in his case, the offending hand and eye." And Mr. Roscoe says: "We are in the midst of a great spiritual revival. Our joy is beyond expression. After the morning service fully 200 stayed to be spoken to, and I believe the majority went away rejoicing in the Lord. In the

afternoon I preached at the court on the difference between nominal and real Christians, those who go with the multitude but get nothing, and those who accept and appreciate the gift of eternal life. Some thirty or forty stayed for personal inquiry, and most of those who did went away looking happy. The king was among those who went away looking unhappy. I never saw him look so miserable. . . . Love of glory and riches is his stumblingblock. He says that the Roman Catholic bishop offers him anything to again change sides, but that he cannot embrace a religion which does not give him the Word of God. God grant him grace to accept his Saviour."

The meetings went on with such wonderful power that a letter written from



HOUSES OF MISSIONARIES IN UGANDA.

Mengo to missionary friends at Singo stated that nearly a thousand souls had been gathered into the fold of Christ. That letter was crossed by one from Singo, telling of a similar ingathering in that great province. The missionary work in Singo was begun only a year before, yet there are now twenty "reading houses" located in various parts and manned by chiefs, who report to missionaries after each Sunday morning service. At these stations there are nearly 500 persons under daily instruction with a view to baptism.

And now if we look for the immediate cause of these glorious Pentecostal days, do we not find it in the fact reported by Mr. Pilkington that while away on a missionary tour he had definitely received by faith the baptism of the Holy Ghost, and that the manifestation of his power had followed? "We all," says one of their company, "dedicated ourselves to him and asked him to baptize us anew." "This honor have all his saints," if they will receive it.

In the midst of such joyous scenes as these Mr. Pilkington left them to go out



with the native army and the British force to meet the attack of Kabba Rega, a neighboring hostile king. He would be thrown in contact with hundreds who never came near the capital. Mr. Pilkington's first letter reported that since leaving Mengo many had professed conversion, and that the Mohammedans were listening eagerly. He had preached four times to great crowds numbering from 1,000 to 2,000 people.

One of the lay evangelists in Uganda, who has renounced his chieftainship that he may give himself entirely to Christian work, wrote the following touching letter to Bishop Tucker, who is now in England seeking recruits : —



KING MTESA'S OLD PALACE IN UGANDA.

"I rejoiced very much to hear to-day that you had reached England, and all my friends who love you will not fail to rejoice, but again we pray God to give the Englishmen who are there (in England) a pitying remembrance of us, that they may be willing to leave their country, which has great honor, and to come to teach us, as the Son of God got up and left His first position, which exceeded in glory all estates of the Archangels, which have honor in the presence of God, and strengthened Himself to come and die for us. Good-bye. May the Grace of our Lord which exceeds all things, be with you always, for ever.

"I am your friend who loves you very much,

"SAMWILI MULAGO."



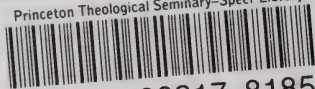
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